

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ (صحیح البخاری)

ISLAMIC STUDIES & ETHICS



Squadron Leader Dr. Nasir Khan

ISLAMIC PUBLICATIONS, LAHORE



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Squadron Leader Dr. Nasir Khan

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KNOWLEDGE

Almighty Allah says:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو
الْأَلْبَابِ﴾ (الزمر: 9)

“Say, “Are those who know equal to those who do not know?” Only they will remember [who are] people of understanding.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
FOREWORD

Islam, being the natural way of life is a great blessing of Almighty Allah for the whole mankind. Muslims in general and youth in particular need to be educated about the true and moderate teachings of Islam. Our beloved homeland is the outcome of Islamic spirit of great Muslim leaders and masses of sub-continent. Educating and enabling the people to practice the teachings of Islam in our personal and professional life is an obligation as per constitution of Pakistan. Therefore, subject of compulsory Islamic Studies has been included in the syllabi at all levels of education up to graduate classes as partial fulfillment of this duty by Higher Education Commission of Pakistan.

This book has been designed for graduate courses i.e. BE and BS etc according to the latest syllabi of National University of Sciences and Technology, and Air University, Islamabad. The topics and material presented in this book are useful for both the common readers and university students. Highly researched, authentic and uncontroversial material has been consulted while preparing this book. Islam provides guideline for all aspects of practical life. So, it has been strived to interlink belief system with the affairs of practical life. Character building, grooming and practical guidance of Islam related to everyday life have been focused. Current issues of extremism, terrorism and sectarianism have been discussed in the

light of moderate teachings of Islam. Practical guidelines from the life of the Holy Prophet (ﷺ) have been included. Moreover, guidelines pertinent to the life of a soldier have also been provided in the light of authentic sources. Hopefully, it will result in producing a sound future generation with high intellect and character, loyal to both Islam and Pakistan, In Sha Allah. Easily comprehensible language has been adopted to maximize its utility. PPTs of all lessons have been prepared by the author and can be provided on demand.

I am highly thankful to my seniors Wing Commander Kashif Ihsan, Squadron Leader Muhammad Tariq, my colleague Flight Lieutenant Rab Nawaz Anwar Khan and especially my talented nephew Major Yasir Khan for their sincere endeavor in proof reading of the book. Suggestions from the readers to further improve the book will be highly appreciated. I welcome and look forward for valuable suggestions from all readers.

May Almighty Allah make this endeavour fruitful for the students and source of salvation for the author.

(Ameen)

Squadron Leader Dr Nasir Khan

INTRODUCTION TO THE HOLY QUR'AN

Importance

The Holy Qur'an is the book of Almighty Allah and is free from any mistake. It leads to success in the whole life here and hereafter. Its teachings, injunctions and etiquettes of life encompass great wisdom.

The Book of Guidance

The Holy Qur'an is the book of guidance for the whole humanity. It provides essential guidance about every aspect of human life. Every Muslim must seek guidance from it for the benefit of this world and *Akhirat*. Almighty Allah says in the Holy Qur'an:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (البقرة: 2)

“This is the Book of Allah which has no doubt in it. It is the guidance for those who fear Allah.”

A Blessing & Advice

Pondering on its verses and deriving lessons from this blessed book is the duty of wise people. Almighty Allah says:

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ (ص: 29)

“This is the blessed Book which We have revealed to you, (O Muhammad), that they deliberate over its verses and those having wisdom derive lessons.”

Proof / Guarantor & Authority

Intercession of the Holy Qur'an will surely be accepted on the Day of Judgment. It will take those,

who follow it, to Heaven and those who neglect, it to Hell. The Holy Prophet (ﷺ) has said:

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ (صحیح مسلم)

“The Qur’an is either a proof (guarantor) for you or against you.”

Rise and Fall of Nations

Acting upon the teachings of the Holy Qur’an elevates an individual and, on the contrary, violating its teachings, causes failure in this life and hereafter. This principle is valid both for individual and national levels. The Holy Prophet (ﷺ) has said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا، وَيَضَعُ بِهِ آخَرِينَ (صحیح مسلم)

“Verily, Allah elevates some people with this Qur’an and demean others.”

Saying of Quaid-e-Azam

THE HOLY QUR’AN

“What relationships knits the Muslims into one whole, which is the formidable rock on which the Muslim edifice has been erected, which is the sheet anchor providing base to the Muslim Millat, the relationship, the sheet anchor and the rock is Holy Quran.”

(Islamia College Peshawar)

Preservation of the Holy Qur'an

Being the final guidance from Almighty Allah, the Holy Qur'an has been guaranteed to be protected by Allah Himself. Almighty Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر: 9)

“Verily, We have revealed the Reminder, and verily We shall preserve it.”

Moreover, the following human efforts were carried out to safeguard the Holy Qur'an from any kind of alteration.

The Period of the Holy Prophet (ﷺ)

The Holy Qur'an was revealed to the Holy Prophet (ﷺ) over a period of 23 years. He received the revelation from Almighty Allah in several ways. Most commonly, it was spoken to him directly by the Angel Jibril, but at other times it was revealed to him during his dreams, and on several occasions, it was revealed to him directly from Almighty Allah, and he experienced this as the sound of a heavy bell, after which the words of the revelation were made clear to him. The Holy Prophet (ﷺ) endeavoured to share the revelation with those around him as soon as it came. He did this verbally, as he couldn't read or write, but he strongly encouraged others around him to write down the revelation, as well as memorize it. This was the basis of how Muslims believe the Qur'an became preserved, not purely/merely through written or oral means, but with both strengthening each other.

The companions around him constantly strove to memorize the verses. A considerable number of the

companions memorized the entire book. Simultaneously they wrote these verses on parchment, bone, wood and stone or whatever they had around them.

However, the dialect of the Quraysh tribe that the Prophet ﷺ spoke in was not the only dialect of the Arabian Peninsula, and as the religion was adopted by a growing number of tribes, they began to struggle with understanding the Qur'an. To overcome this, the Prophet ﷺ was permitted to teach the Qur'an in seven of the main dialects in the region, allowing the message to be understood more widely. These different dialects didn't affect the written records / meanings.

The Period of Hadhrat Abu Bakr (رضي الله عنه)

When Hadhrat Abu Bakr (RA) became Caliph, he was quickly beset by conflict on the outskirts of the then considerably large Muslim state. This conflict led to the battle of Yamamah, which resulted in the martyrdom of many companions, who had memorized the Qur'an. This incidence highlighted the need of preserving the Holy Qur'an in hard copy. Abu Bakr (RA) decided to appoint Zaid bin Thabit to compile all of the written verses of the Holy Qur'an into one collection, using only those verses which had been written in the presence of the Holy Prophet ﷺ himself. These manuscripts would then be verified by those who had memorized the entire Qur'an under personal supervision of the Prophet ﷺ himself.

(Sahih al-Bukhari)

The Period of Hadhrat Uthman (RA)

The compiled script was firstly given to Hadhrat Umar (RA) with the death of Hadhrat Abu Bakr (RA), and later on to the widow of the Prophet ﷺ, Hafsa (RA), when Umar (RA) himself passed away. Throughout this time the religion had spread very rapidly from Libya in the West to Khorasan in the East. With this influx of non-Arabs who had embraced Islam, those seven official dialects in which recitation of the Holy Qur'an was permitted began to cause some issues. Variant readings started to appear.

To eradicate the issue, the then Caliph Hadhrat Uthman (RA) decided that the original Qurayshi dialect should become the official reading of the Qur'an. He appointed a committee of twelve companions to essentially repeat the process of Zaid bin Thabit, gathering all of the primary sources, identifying and rectifying any differences, and re-confirming them from those companions who had memorized the Qur'an orally. Once this process was completed, he sent for the original *Mus'haf/ manuscript*, which was held with Hadhrat Hafsa (RA), and compared the two collections for any further differences. After compilation of the final copy, it was read out to Hadhrat Uthman (RA) and other companions, who all agreed upon its accuracy. It was decided that the initial scattered sources be burnt/ disposed off to avoid any future disagreement.

(Sahih al-Bukhari)

This manuscript is referred to as the "*Uthmani Mus'haf*". It was the first written Qur'an which was sent to the prominent places of the Muslim world with

accompanying reciters. It is considered to be exactly the same Qur'an we read today with only one difference. It didn't contain any skeletal or accent marks, which are essential in differentiating the pronunciation of different words which otherwise look exactly the same.

That is a 1400 years continuous chain of people who learnt the same book from their teachers and taught the same book to their students, which is why until this very day we can open up a copy of the Qur'an, and know with confidence that this is the same special book that was taught by the Prophet ﷺ himself.

In the 20th century, an Institute of Munich University in Germany collected forty-two thousand copies of the Glorious Qur'an including manuscripts and printed texts produced in each period in the various parts of the Islamic World. Research work was carried out on these copies for half a century, at the end of which the researchers concluded that apart from minor copying / printing mistakes, there was no discrepancy in the text of these forty-two thousand copies, even though they belonged to the period between the 1st Century to the 14th Century of the Islamic era (roughly from the 7th to the 12th century of the Common Era), and had been procured from all parts of the world. This institute was perished in the bombing attacks on Germany during World War II, but the findings of its research project survived.

(The Message of the Prophet's *Seerah* by Syed Abul Aalaa Maududi)

BUILDING RELATIONSHIP WITH THE HOLY QUR'AN (RIGHTS OF THE HOLY QUR'AN)

Building a bond with the glorious Qur'an is the key to success in both the life of this world and the life after death. Following are some of the main rights of the Holy Qur'an. Fulfilling these rights results in building a relationship with the Holy Qur'an.

Faith in the Holy Qur'an

The first and foremost right of the Holy Qur'an is to have unwavering faith in it. It is to declare that Qur'an is the ultimate truth without an iota of doubt and mistake. The Holy Qur'an, being the absolute guidance, is required to be followed in every action. Almighty Allah enjoins in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رُسُلِهِ (النساء: 136)

“O you who believe! Believe in Allah, and His Messenger and the Book which He has sent down to His Messenger.”

Similarly, it has been said:

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ (البقرة: 285)

“The Messenger has believed in the Guidance which has been sent down to him from his Lord, and those who believe in the Messenger have also sincerely accepted the same.”

Recitation

Regular recitation of the Holy Qur'an is the first practical step for building a relationship with the Holy Qur'an. Almighty Allah has said in the Holy Qur'an:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ (العنكبوت: 45)

“(O Prophet) recite from the Book that has been revealed on you ...”

Reward of Recitation

We can earn 10 virtues for reciting each letter of the Holy Qur'an. Recitation cleans the rust of the heart (caused by commitment of sins) and purifies it. It elevates one's status in Heaven. It is the duty of each Muslim to learn the correct recitation of the Holy Qur'an. Incorrect recitation may result in giving a meaning other than it is intended for.

The Holy Prophet (ﷺ) has said:

(a) “Read the Qur'an, for verily it will come on the Day of Judgement as an intercessor for its companions.” (Sahih Muslim)

(b) “Verily the one who recites the Qur'an beautifully, smoothly, and precisely, will be in the company of the noble and obedient angels. And the one who recites with difficulty, stammering or stumbling through its verses, will have twice of the reward.” (Sahih al-Bukhari)

(c) “It will be said to the companion of the Qur'an: 'Read and elevate (through the levels of the Paradise) and beautify your voice as you used to do when you were in the *Dunya*! For verily, your

position in the Paradise will be at the last verse you recite!” (Sunan Abu Dawood)

Comprehension

Comprehension of the teachings of the Holy Qur'an has paramount importance. It is impossible to act upon the teachings of the Holy Qur'an without understanding. It is very easy to learn and comprehend the main themes of the Holy Qur'an. The only condition is a determined and consistent struggle. Almighty Allah says in the Holy Qur'an:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ (القمر: 17)

“Surely, We have made this Qur'an easy as a reminder. Is there, then, any who will take heed?”

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (محمد: 24)

“Do they, then, not deliberate in the Qur'an? Or are there locks on their hearts?”

It is evident that taking advice from the Holy Qur'an and deliberation in its verses are not possible without its comprehension.

Significance of Comprehension

The main purpose of the Holy Qur'an is character building. We cannot modify our character if we do not understand the teachings of the Qur'an. This is why the Holy Prophet (ﷺ) has said: “The best among you is one who learns and teaches Qur'an.” (Sahih al-Bukhari)

Action in accordance with Qur'an

Besides the purification of thoughts and hearts, the main purpose of the Holy Qur'an is the elevation of

character i.e. individual character as well as national character. It is the collective duty of all Muslims to establish the society at large according to the Holy Qur'an. Almighty Allah says in the Holy Qur'an:

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ (الزحرف:43)

“So, hold fast to this (Qur'an) which has been revealed to you. Surely, you are (firm) on the straight path.”

Negligence in this regard may be devastating. Almighty Allah has said:

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (طه:124)

“But whosoever turns away from this Admonition from Me shall have distressed life; We shall raise him blind on the Day of Resurrection.”

Propagation

The Holy Qur'an is the key to success. This key ought to be shared with all loved ones in particular and with humankind in general so that all may succeed. The preacher will earn the same amount of virtues if someone corrects or modifies his character through his efforts. Almighty Allah has said in the Holy Qur'an:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ (المائدة:67)

“O Messenger, convey what has been revealed to you from your Lord, and if you do not do, then you have not conveyed His message.”

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو
الْأَلْبَابِ (ابراهيم:52)

“This is a proclamation for all mankind that they may be warned by it, and they may know that their God is none but the One True God, and that men of understanding may take heed.”

The Holy Prophet (ﷺ) has said in his farewell sermon: “Preach to the people even if you know only one verse.” (Sunan al-Tirmidhi)

Main Themes / Subjects of the Holy Qur'an

The Holy Qur'an is the complete book of guidance. It provides practical guidance about the main problems of human life. Following are some of the main topics which Qur'an discusses: -

- (a) Oneness of Allah, (Abstinence from Shirk, Types)
- (b) Prophethood (Need, Mission, Prophets)
- (c) Hereafter (Day of Judgement, Heaven, Hell)
- (d) Worships (Five Pillars of Islam, Comprehensive Concept of Virtue)
- (e) Stories of the previous nations (lessons to be learnt)
- (f) Moral System (Value & Etiquettes)
- (g) Spiritual System (Self-Purification and Personality Development)
- (h) Economic System (Earning & Spending, Rights of the Needy)
- (i) Social System (Family and Society)

(j) Political System (State affairs, Laws, Conflict Resolution, International Affairs)

Conclusion

The Holy Qur'an is the book of guidance. Its protection has been guaranteed by Almighty Allah himself. The Holy Prophet (ﷺ) and his immediate successors have done a lot of efforts to successfully preserve its original text and meanings. It has authority over all humankind. It has certain rights over all Muslims. Fulfilling these rights is obligatory for success in both this world and Akhirat. The main rights are unshakable faith, regular and correct recitation, comprehension of its teachings, character building, and propagation of its message to all human beings with wisdom and as per the capacity of the individual.

Importance of Prayer

The Holy Prophet (ﷺ) has said:

بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ (سنن أبي داود)

“Between a servant and unbelief
there is the leaving of prayer.”

FUNDAMENTAL BELIEFS OF ISLAM:

BELIEF IN TAWHEED (إيمان بالله)

Introduction

Tawheed means believing in Allah alone as God and Lord and attributing to Him alone all the attributes of lordship and divinity. It can also be defined as to believe that He alone has created the universe and is the caretaker of all creatures. He is the sole Sustainer, and Controller of the whole universe. Lordship and sovereignty rests only with Almighty Allah. No one shares His attributes.

Explicit Faith (إيمان مفصل)

The basic ingredients of faith mentioned in Explicit Faith are as under:

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرُهُ وَشَرُّهُ
مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

“I believe in Allah and His Angels and His Books and His Messengers and Hereafter and the Divine Destiny, good and evil, is from Almighty Allah, and in resurrection after death.”

Once the Holy Prophet (ﷺ) was asked: What is al-Iman? He replied: “That you affirm your faith in Allah, His angels, His Books, His messengers, and you believe in the resurrection and that you believe in *Qadr* (Divine Decree) in (all its entirety) good or bad.” (Sahih Muslim)

Almighty Allah has explained Tawheed in Surat Al-Ikhlāas in the Holy Qur’an:

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا
أَحَدٌ (٤)

“Say, He is Allah, the one and only. Allah is independent of all and all are dependent on Him. Neither has He an offspring nor is He the offspring of anyone, and none is equal with Him in rank.”

There are uncountable signs in the universe that it is governed by One Allah. Almighty Allah says:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ
(الانبياء: ٢٢)

“Had there been any gods in the heaven and the earth apart from Allah, the order of both the heavens and the earth would have gone to ruins. Glory be to Allah, the Lord of the throne, Who is far above their false descriptions of Him.”

Types of Tawheed

Tawheed is divided into three categories; namely, *Tawheed al-Rububiyyah* (Oneness of Divine Lordship), *Tawheed al-Uluhiyyah* (Oneness of Divinity), and *Tawheed al-Asma wal-Sifat* (Oneness of the Divine Names and Attributes).

Tawheed al-Rububiyyah (Oneness of Lordship)

It is believing in Allah as One and Unique concerning His actions such as creation, sovereignty, control, giving life and death, and so on. There is a great deal of evidence to support this in the Qur'an and Sunnah. Whoever believes that there is any creator other than Allah or any power controlling this universe

and disposing of its affairs other than Allah has denied this aspect of *Tawheed*. This is as he disbelieved in Allah.

He is the Creator, the Sustainer and Controller of the universe. Almighty Allah says in the Holy Qur'an:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (الزمر: 62)

“He is the Creator of everything and over everything He is the Guardian.”

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (الملك: 1)

“Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything.”

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (الذاريات: 58)

“Allah Himself is the sustainer, Possessor of power and might.”

Tawheed al-Uluhiyyah (Oneness of Worship)

In the first very *Kalima* of Islam (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ), it is testified that Allah alone should be worshiped

and obeyed in all fields of life. Sovereignty rests only with Him. His commandments are to be preferred over any other person's command.

Tawheed al-Uluhiyyah means devoting all acts of worship, both inward and outward, in word and deed, to Allah Alone, and not worshipping anything or anyone other than Allah, no matter who he is. It is worship and devotion of Allah accompanied by love and veneration. It is also called *Tawheed al-Ibadah* (oneness of worship) because it means that a person worships Allah by doing what He has commanded and avoiding

that which He has forbidden. Muslims are to worship Him sincerely.

This is the kind of *Tawheed* concerning which people went astray. The prophets were sent and the heavenly Books were revealed for this purpose. This is the purpose for which the universe was created and laws were prescribed. Disputes mostly arose between the prophets and their people concerning this aspect of *Tawheed*. Consequently, the stubborn were doomed and the believers were saved. Devoting some of the worship to someone other than Allah is drifting away from true belief. May Allah protect us from the same. Almighty Allah has said in the Holy Qur'an:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ (يوسف: 40)

“All authority to govern rests only with Allah. He has commanded that you serve non but Him. This is the right way of life, though most people are altogether unaware.”

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ (الشعراء: 213)

“So, O Muhammad, do not pray any other deity besides Allah lest you should also be included among those who will be chastised.”

Tawheed al-Asma wal-Sifat (Names and Attributes)

This means affirming the names and attributes of Allah and believing that there is none like Allah in His names and attributes. He is Unique in His attributes.

No one shares His attributes. This type of *Tawheed* is based on the following two principles:

(a) **Affirmation:** Affirming that which Allah has affirmed for Himself in His Book or that His Prophet (ﷺ) has affirmed of His beautiful names and sublime attributes in a manner that suits the Majesty and Greatness of Allah, without distorting them, twisting their meanings, denying their reality or discussing how they are.

(b) **Denial:** Denying that Allah has any faults and denying any shortcomings that He has denied Himself of.

Allah cannot be compared with anything. Almighty Allah has said in the Holy Qur'an:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (الشورى: 11)

“There is nothing like Him in the universe. He hears everything and sees everything.”

In His eyes all people are equal. One can get close to Him only by good faith and deeds. He can do what He wills. Almighty Allah has said:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (البقرة: 20)

“Most Surely, Allah has power over everything.”

إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ (يوسف: 83)

“He is All-knowing, All-wise.”

وَاللَّهُ الْمُسْتَعَانُ (يوسف: 18)

“Allah is the One sought for help.”

Shirk (Polytheism)

This means ascribing to someone other than Allah something that belongs only to Allah, such as Lordship (*Rububiyyah*), divinity (*Uluhiyyah*), and the divine names and attributes (*Al-Asma Wal-Sifat*). All these three types are called major *shirk*. Good deeds done not for the pleasure of Almighty Allah but for showing off to other people are also included in *shirk*. This type is called minor *shirk*.

The ultimate and worst form of sin is the association of partners with Allah. This partner could be the sun, the moon, stars or planets, an angel, one of the prophets, a righteous man or saint, a jinn, any image or grave or anything else other than Allah the Exalted. It is also *Shirk* to seek aid from any of the above or to prostrate to them. Running after one's desire blindly is also a form of *shirk*.

Almighty Allah has said in the Holy Qur'an:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا (النسا: 48)

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.”

The Holy Prophet (ﷺ) has said that: “The thing that I fear most for you is minor *shirk*.” They said: “O Messenger of Allah, what is minor *shirk*?” He said: “Showing off, for Allah will say on the Day when people are recompensed for their actions: ‘Go to those for whom you were showing off with your deeds in the

world, and see what reward you find with them.”
(Musnad Ahmad) He has further said: “Incantations, amulets, and love spells are *shirk*.”

(Sunan Abu Dawood)

The believers would go to Paradise after being punished for their sins but the polytheists would remain in the Hell forever if they died before repenting. The Holy Prophet (ﷺ) has said: "Jibril came to me and gave me this glad tiding: “Anyone from your Ummah will enter Paradise if he dies without associating partners with Allah”. Thereupon, I said to him: “Even if he committed fornication and theft?” He replied: “Yes, even if he committed fornication and theft.”

(Sahih al-Bukhari)

Effects of Tawheed on Life

Belief of Tawheed inculcates the following attributes in human beings: -

- Fear and love for Allah are the outcomes of *Tawheed*, which inculcate the motive of doing good deeds and avoiding bad deeds. A true believer has the spirit of true obedience in his whole life.
- *Tawheed* inculcates the attribute of bravery. Almighty Allah alone is All-Powerful; none besides Him can benefit or harm.
- A believer in Allah is never narrow-minded. He considers that all mankind is created by Allah and they have the same fundamental rights.
- It creates in the believer great self-esteem and self-respect because he does not bow in front of any entity other than the One True Creator, Almighty Allah.

- It develops the spirit of dependence on Allah and trust in Him and independence of all others.
- Believing in the guardianship of Allah inculcates steadfastness and patience.
- Testifying Allah, the Almighty, creates humbleness in the believers.
- Believing in Allah's mercy saves from disappointment and other psychological issues.
- It teaches that there is no other way of success and salvation except the purity of heart and action for only Allah.
- It continuously reminds the Muslims of the accountability in front of Allah in *Akhirah*.

Conclusion

- There is no other being except Allah, who has come to exist by His virtue.
- Allah is altogether different from all other beings.
- He is the Only Creator, Sustainer, and controller of the universe.
- All types of sentiments of worship should be reserved only for Allah.
- Help should only be sought only from Allah.
- Allah is the supreme ruler of the universe. He alone has the right to command, forbid & subjugate. He knows our each and every action.
- His pleasure alone is worth seeking & ultimate goal. He alone should be feared and loved.
- No one except Him has the legitimate right to lay down law.
- All laws contrary to His law are null & void.

BELIEF IN THE PROPHETHOOD (إيمان بالرسالة)

The Prophethood: Rights and Obligations

Belief in the prophethood is the only way to know the will of Almighty Allah. It was the duty of the prophets to convey the Message of Allah without any deletion or addition. They were the sincere servants of Almighty Allah and the most honest and pious people in the world. They preached through speeches as well as actions. They were complete role models for humankind. The message and the religion of all prophets was the same i.e Islam. All the messengers were human beings, and gifted with Divine revelation. The prophets were approximately 124,000 in number. The Holy Qur'an mentions the names of 26 prophets. Prophets were protected from all sins. Muslims believe in all the prophets from *Hadhrat* Adam (عليه السلام) to *Hadhrat* Muhammad (ﷺ), who was the last of the chain of the prophets.

Prophets were Chosen by Allah Almighty

It is the absolute authority of Almighty Allah to select and appoint the prophets. Almighty Allah says:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ (الحج:75)

“Allah chooses Messengers from among angels and from among human beings (to convey His command).”

Prophets were Human Beings

Prophets were not to exercise divine authority but to convey the message of Almighty Allah. Almighty Allah says:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا (الاسراء: 93)

“Say, Holy is my Lord! Am I anything else than a human being, who bears a Message (from Allah)?”

Their job was to give good news to the obedient and warn the disobedient. Almighty Allah says:

فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ (البقرة: 213)

“Then Allah sent Prophets to give good news to those who followed the right Way and warnings to those who deviated.”

Duty of Prophets: To Convey the Message of Allah

Messengers were sent by Allah Almighty to every nation to convey His message. Almighty Allah says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ (النحل: 36)

“And We did raise a messenger among every people, with the message: ‘worship Almighty Allah and stay away from rebel (*Shaitan*)’.”

Obedience to Prophets

Obedience to the prophets is the duty of Muslims. It is the only way to get rid of all worries of the life after death. Almighty Allah says:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ (النساء: 64)

“(And tell them) We never sent a Messenger but to be obeyed by the Order of Allah.”

Obedience to the prophet has been declared obedience to Almighty Allah.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء: 80)

“He who obeys the Messenger thereby obeys Allah.”

It is the only way to succeed. Almighty Allah says:

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (الاعراف: 35)

“O Children of Adam! if Messengers come to you from amongst yourselves who rehearse to you My signs, then those who shun disobedience and mend their way shall have nothing to fear, nor shall they grieve.”

The orders and decisions of the prophet are to be accepted unconditionally and willingly. Almighty Allah says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر: 7)

“Take whatever the Messenger gives you and refrain from whatever he forbids you.”

Believers have no option to decide their affairs against the will of Almighty Allah and His prophet. Almighty Allah says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ (الاحزاب: 36)

“It does not suit a believing man and believing woman that when Allah and His Messenger have given

their decision in a matter, they should exercise an option in that matter of theirs.”

Believers are to accept all decisions of the prophet willingly. Almighty says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكُمَوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ
حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (النساء: 65)

“But no, by your Lord, they cannot become true believers until they seek your arbitration in all matters on which they disagree among themselves, and then find not the least displeasure in their hearts over what you have decided and accept it in willing submission.”

Position of Prophets and Disobedience to them

Profit and loss are from Almighty Allah. He has said:

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ
أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝ إِلَّا بَلَاءًا مِنْ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ
وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا (الجن: 21-23)

“Say (O Muhammad! that), I have no control over any harm or good for you. Say, none can protect me from Allah, nor can I find any refuge apart from Him. My mission is only to convey what I receive from Him and His Messages. Now whoever disobeys Allah and His Messenger, for him awaits the fire of Hell: such people shall dwell in it forever.”

CHARACTERISTICS OF HADHRAT MUHAMMAD (ﷺ)

Complete Role Model

The teachings of the Holy Prophet (ﷺ), his character, habits and virtues are preserved and he is the only Role Model for all Muslims. Almighty Allah has said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب: 21)

“There is indeed the best model for you in the Messenger of Allah.”

Perfection of Guidance

The guidance has been completed upon the Holy Prophet (ﷺ). So, there is no need for more prophets. Almighty Allah has said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا (المائدة: 3)

“This day, I have perfected for you your religion, and have bestowed upon you My bounty in full measure, and have been pleased to assign for you Islam as your religion.”

Mercy for all

The way, he dealt with the people, and the system of life he has given are sources of mercy for the whole of humanity. Almighty Allah has said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الانبياء: 107)

“We have sent you forth as nothing but mercy to people of the whole world.”

Prophet for all People and all times

He was for all the nations, and for all the times.
Almighty Allah has said:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا (سبا: 28)

“(O Prophet!) We have not sent you forth but as a messenger of good news and warner for all mankind.”

The Holy Prophet (ﷺ) has said: “Every prophet who preceded me was sent especially to his own people but I have been sent as the prophet for all mankind.” (Sahih al-Bukhari)

Preserved Teachings

All the teachings of the Holy Prophet (ﷺ) are preserved in the form of the Holy Qur'an and authentic *Ahadith*. Almighty Allah has said:

إِنَّا مَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر: 9)

“Indeed, it is We, Who have revealed it and it is indeed We Who are its guardians.”

Love of the Prophet

Love of the Prophet above every relation and everything is the crux of the faith. Almighty Allah has said:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ

اللَّهُ وَرَسُولِهِ وَجَهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (التوبة: 24)

“Tell them (O Prophet): If your fathers and your sons and your brothers and your wives and your tribe and the assets you have acquired and the commerce of which you fear a loss, and the houses that you love, are dearer to you than Allah and His Messenger and strive in His cause, then wait until Allah brings about His decree. Allah does not guide the evil-doing people.”

The Holy Prophet (ﷺ) has also told this thing:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ (صحیح البخاری)

“None of you can become believer until I become most beloved to him than his father, his son and than all the people.”

We must send Durood on him

Being the beneficiaries of the services and sacrifices of the Holy Prophet (ﷺ), it is incumbent upon all Muslims to acknowledge them by sending Durood and Salam on him. Almighty Allah has said:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (الاحزاب: 56)

“Indeed, Allah and His angels send blessings on the Prophet. O you, who have believed, you also should ask and send blessings and peace on him.”

KHATM-E-NUBUWWAT: THE LAST PROPHET

Hadhrat Muhammad (ﷺ) is the last Messenger and the highest in glory amongst all the Prophets. Almighty Allah has said:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ
(الاحزاب:40)

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the Prophets.”

Hundreds of *Ahadith* explicitly mention that the Holy Prophet (ﷺ) was the last prophet of Allah. A few of the sayings of the Holy Prophet (ﷺ) are mentioned below: -

(a) إِنَّ الرِّسَالَةَ وَالنَّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٍّ

(سنن الترمذی)

“Prophethood and Messengership have come to an end, so there is no Prophet and no Messenger after me.”

(c) “No doubt, no prophet will come after me.”

(Sahih al-Bukhari)

(d) “With me, the house of the prophethood has been completed and with me, the chain of prophethood has come to an end.”

(Sahih al-Bukhari)

(c) “Children of Israel were governed by the prophets. When a prophet passed away another prophet was appointed on his position. Surely, there

is no prophet after me and there will be vicegerents.”
(Sahih al-Bukhari)

Conclusion

- Belief in the prophethood is one of the basic beliefs of Islam.
- Prophets were chosen and sent by Almighty Allah to convey His Message.
- They were the most honest and pious people amongst humankind.
- They fulfilled their obligation honestly through words and actions. They were mortal. We must follow them and stand for their mission i.e. Islam.
- The Holy Prophet (ﷺ) was the last prophet of Allah. No prophet will come after him. He was a prophet and mercy for all people and for all times.
- His teachings are perfect and preserved, so there is no need for new prophets.
- He is Role Model in all affairs in whole life for all Muslims. We are to study the life of the Holy Prophet in detail, to obtain practical guidance.
- We are to study his teachings which are preserved in the book of ahadith.
- We are to love him above everything. Faith & love of the prophet demand true obedience and sending abundance of *Durood* on him.

Saying of Quaid-e-Azam

Kalama-e-Tawheed, the cornerstone of Muslims

“Indeed, Pakistan was created when the first Hindu embraced Islam—this occurred during a time when Muslims were not in power. Instead of state or ethnicity, **Kalama-e-Tawheed** is the cornerstone of Muslims. A new nation was created when a Hindu changed his faith and joined a different nation.”

(Muslim University of Aligarh, March 8, 1944)

BELIEF IN THE HEREAFTER (إِيمَانٌ بِالْآخِرَةِ)

Introduction

Life does not end with death; rather, it is a transfer from temporary to eternal life. This is one of the foremost beliefs of Islam. The state between death and resurrection is called *Barzakh*. Everything will be destroyed on the day of *Qiyamat*. A new universe with new principles will come into existence. A new life will be given to all living beings. All men and women and Jins will give an account of all their deeds. The whole record of every man and woman will be presented before Almighty Allah for final judgment. No one will be able to deny the record of his actions. The body organs of men and women will act as a witness against them. Complete and impartial justice will be done. No one & nothing will affect justice. Almighty Allah will pronounce His Judgment and that judgment will be final. Just reward and punishment for all actions will be ensured. Belief in the hereafter is the greatest incentive to be good and virtuous.

Almighty Allah has said in the Holy Qur'an:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ (الروم: 27)

“It is He, Who originates the creation; then He alone will repeat it, and this is easier for Him.”

The life in this world and the life hereafter has no comparison. Almighty Allah says:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ (العنكبوت: 64)

“The present life is nothing but sport and amusement. The true life is the residence in the Hereafter, if only they knew.”

There are many signs of life after death in this world which we see every day. Almighty Allah has said:

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (حم السجدة: 39)

“And among the Signs of Allah is this that you see the earth dry and unfertile; then as soon as We send down rain on it, it rouses (to life) and swells. Surely the One Who gives the dead earth life will raise the dead also to life. Indeed, He has power over everything.”

Life in this world is very short and needs little attention as compared to *Akhirat*, which is the real and eternal life. The companion of the prophet Hadhrat Abdullah bin Umar (RA) said, “The Holy Prophet (ﷺ) took me by the shoulder and said, ‘Be in this world as if you were a stranger or a traveler on the road.’” Hadhrat Abdullah bin Umar used to say, “In the evening, do not anticipate the morning, and in the morning do not anticipate the evening. Take from your health for your illness and from your life for your death.”

(Sahih al-Bukhari)

The Life of Grave or the Life of *Barzakh*

The famous companion, Anas bin Malik (RA) reported: The Messenger of Allah (ﷺ) has said, “Three things follow a deceased person up to the grave. Two of them return and one remains with him. His family, his wealth, and his deeds follow him. His family and wealth return, but his deeds remain with him.”

(Sahih al-Bukhari)

Once the Holy Prophet (ﷺ) entered his place of salah and observed some men laughing. He said, “If you constantly remember the destroyer of pleasures, death, I will not see you in that which I see you now. So constantly remember the destroyer of pleasures: death, for every day the grave calls out, ‘I am the house of the estranged, I am the house of the solitude, I am the house of dust, and I am the house of worms.’ When the believing worshipper is buried, the grave says to him: ‘Welcome. Indeed, to me, you are the most beloved of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you.’ The grave will then widen for him to the extent of his eyes, and a door to Jannah will be opened for him’. When a sinner or disbeliever is buried, the grave says to him: ‘You are not welcome. Indeed, to me, you are the most hated of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you’.” The prophet (ﷺ) said: “The grave will begin closing in on him until his ribs are crushing each other.” The Holy Prophet (ﷺ) gripped some of his fingers between others and said:

“Allah will set seventy serpents on him, if even one of them were to blow on the earth, nothing upon it would grow as long as it remained. They will chew on him and bite him until he is brought for reckoning.” The Holy Prophet (ﷺ) then said: “The grave is either a garden from the gardens of Jannah or a pit from the pits of the Fire.” (Sunan al-Tirmidhi)

Visiting the Graves

Frequently visiting the graves has great potential for self-purification. The Holy Prophet (ﷺ) has said: “I had prohibited you from visiting graves, but you may visit them now. Verily, they will weaken your attachment to the world and remind you of the Hereafter.” (Sunan Ibn Majah)

The Day of Judgment

Nobody will be able to do any favour to the guilty one on the Day of Judgment. Almighty Allah has said:

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ (البقرة: 48)

“And guard yourself against the Day when no one shall avail anyone anything; nor shall intercession be accepted from anyone; nor shall anyone be cleared for any (amount of) ransom; nor shall the guilty ones be helped from any quarter.”

Each and every action of men and women would be presented in front of him. Almighty Allah has said:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (الزلزال: 7-8)

“So, whoever does an atom’s weight of good shall see it; and whoever does an atom’s weight of evil shall see it.”

Accountability of men and woman will cover all fields of life. The Holy Prophet (ﷺ) has said: “The two feet of the son of Adam (عليه السلام) will not move from near his Lord on the Day of Judgement until he is asked about five (matters):- (i) Concerning his life - how he spent it, (ii) About his youth - how he took care of it, (iii) About his wealth - how he earned it, (iv) About his wealth - Where he spent it, (v) About how much he acted upon on the knowledge he acquired.”

(Sunan al-Tirmidhi)

Some people will have special protection due to their extraordinary obedience. The Holy Prophet (ﷺ) has said that seven are (the persons) whom Allah will give protection with His Shade on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection). They are:-

- (a) A just ruler
- (b) Youth who grew up with the worship of Allah
- (c) A person whose heart is attached to the mosque
- (d) Two persons who love and meet each other and depart from each other for the sake of Allah
- (e) A man whom a beautiful and high-ranking woman seduces (for illicit relation), but he says (rejects this offer): ‘I fear Allah’
- (f) A person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given

(g) A person who remembers Allah in solitude and his eyes spring up. (Sahih al-Bukhari)

The Heaven

Those who have spent their lives according to the will of Allah Almighty will be awarded an ideal living in heaven. The meat of birds, the houses made of silver and gold and glasswork, the most beautiful spouses, beloved relatives, the *Buraq* (flying horse), the carpets made of the highest quality of velvet, the sitting places made of gold, the trees, and all types of finest fruits and drinks will be available. There will be no quarrels, shoutings, and malice among the people. All men and women will be young forever. No one will become sick and die again. Those who once entered heaven will be there eternally. Every good thing one can imagine and aspire for, even beyond their imagination will be available there for successful Muslims. Allah Almighty has said in the Holy Qur'an:

إِنَّ لِلْمُتَّقِينَ مَفَازًا، حَدَائِقَ وَأَعْنَابًا (النبا: 32-31)

“Surely, the state of success awaits the God-fearing; gardens, and grapevines.”

Almighty Allah has described the drinks of heaven in the Holy Qur'an:

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ (محمد: 15)

“The Paradise that has been promised to the righteous is such that canals will be flowing in it of pure water, and canals will be flowing in it of milk of unchanged flavor, and canals will be flowing in it of wine which will be delightful to the drinkers and canals will be flowing in it of honey- clear and pure. In it, there will be fruits of every kind for them and forgiveness from their Lord.”

The Hell

Those who have spent their lives against the will of Allah Almighty will be thrown into the hell, wherein they will live painful life. Deep ditches of extreme fire, snakes, scorpions, striking with hammers by the angels of Hell and numerous other punishments await the rebels. Several psychological punishments will add to the pains of the culprits. No friend or relative will be able to benefit each other, rather the close relatives will flee from each other. That life will be worse than death but death would have been finished forever. Allah Almighty has said in the Holy Qur'an:

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا، لِلظَّالِمِينَ مَا بَأْسَ (النباء: 22)

“Surely the Hell is an ambush, a resort for the rebellious.”

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (طه: 74)

“The truth is that Hell awaits him who comes to his Lord burdened with sin; he shall neither die in it nor live.”

وَمَا أَدْرَاكَ مَا الْحَطَبَةُ ۝ تَارَ اللَّهُ الْهُوقَدَةُ ۝ الَّتِي تَطْلُعُ عَلَى الْأَفْنِيدَةِ ۝ إِنَّهَا

عَلَيْهِمْ مُّؤَصَّدَةٌ ۝ فِي عَمَدٍ مُّمَدَّدَةٍ (الهمزة: 5-9)

“And what do you know what the crushing place is? It is the Fire of Allah, burnt brightly, which shall rise to the hearts. It will be covered down on them (in a way that they shall be enclosed) by tall columns.”

Conclusion

- It is an absolute reality that all human beings will be resurrected for final accountability and reward of all actions. It is the most basic beliefs of Islam.
- People will be sent to Heaven or Hell based on faith and deeds.
- No one and nothing will affect the justice.
- Blessings of Heaven are such that no eye has ever saw them, no ear ever heard about them and they never came into the human mind.
- In Hell, there would be extreme pains of the body as well as of the soul.
- Non-believers will remain in the Hell forever but the believers (who have committed sins) will be released after due punishment.
- We should pray to Almighty Allah for entry into heaven and refuge from Hell.

COMPREHENSIVE CONCEPT OF WORSHIP / VIRTUE

Introduction

Worship is every lawful thing that one performs verbally or physically in an individual or collective capacity to please Almighty Allah. This includes beliefs (Pillars of Faith) as well as rituals (Pillars of Islam), fulfilling human rights, moral values, social justice, social obligations, social welfare, financial affairs, *Jihad*, *da'wah*, national and international affairs etc. Unfortunately, there is a great misconception among Muslims about the concept of worship. Generally, people think that worship is limited to only some apparent things like rituals. This approach results in neglecting the Islamic teachings in social, economic, and other spheres of life. Islam does not support this concept rather considers it the root cause of many evils.

Apparently worldly things become worship if they are done according to the permitted way of Islam and with the intention of reward from Almighty Allah i.e., marital relations, tree plantation etc. On the other hand, the famous Islamic rituals (*Manasik*) are not considered rewarding if they are done with other intentions. Hell will be the destiny of those who offer prayer for showing off (Surat al-Ma'oon).

A *shaheed*, a generous man, and a scholar will be thrown into Hell due to their impure intentions of showing off (Sahih al-Bukhari).

So, it is the intention and method which make things virtuous or sinful.

The Purpose of Creation

The purpose of our creation is complete obedience to Almighty Allah in our whole life i.e. public and private. Almighty Allah says in the Holy Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الذاريات: 56)

“And I did not create the jinn and mankind except to worship Me.”

Aim of all of our activities must be to please only Almighty Allah. Allah says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (الانعام: 162)

“Say (O Muhammad) my prayer, my sacrifice, my life and my death belong to Allah, the Sustainer of the universe.”

Quality in worship is to be achieved through concentration. The Holy Prophet (ﷺ) has said: "Worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." (Sahih al-Bukhari)

Pillars of Islam

The five pillars of Islam are the basic rituals of worship, though worship is not limited to them. The Holy Prophet (ﷺ) has said: "Islam is based on five basic principles i.e. to testify that none has the right to be worshiped but Allah, and Muhammad is Allah's messenger; to offer the compulsory congregational prayers dutifully and perfectly; to pay Zakat; to perform Hajj, and observe fasting during the month of Ramadhan." (Sahih al-Bukhari)

Scope of Worship/Virtue

Obedience to Almighty Allah is required in the whole life and all dealings. This is the true and comprehensive concept of worship. Almighty Allah says in the Holy Qur'an:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ (يوسف: 40)

“All authority to govern rests only with Allah. He has commanded that you serve not but Him.”

This concept of virtue or worship encompasses rituals, as well as social, financial and political affairs. Almighty Allah has said:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْهَلَاكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (البقرة: 177)

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth despite the love for it to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakat;

[those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are righteous.”

Almighty Allah has said in the Holy Qur'an on other occasions:

“Serve Allah and ascribe no partner to Him. Do good to your parents, to near of kin, to orphans, and the needy, and to the neighbour who is of kin and to the neighbour who is a stranger, and to the companion by your side and the traveler, and to those whom your right hands possess. Allah does not love the arrogant and the proud.” (Al-Nisa: 36).

Moreover, all endeavors/efforts (traveling, hunger, thirst, expenses) of *Jihad* are virtues.

(Al-Tauba: 120-21)

The Holy Prophet (ﷺ) has said in the same context:

(a) “To act justly between two people is a charity; to help a man with his mount, lifting him onto it, is a charity; a good word is a charity, and removing a harmful thing from the road is a charity....and whatever you spend for Allah's sake will be considered as a charitable deed even the morsel of food you put in your wife's mouth.

(Sahih al-Bukhari)

(b) “Smiling in your brother's face is an act of charity. So is enjoining good and forbidding evil, giving directions to the lost traveler, helping the blind, and removing obstacles from the path. And

giving water to your brother from your bucket is charity.” (Al-Ja’mi al-Saghir)

(c) “Indeed, the gates to goodness are many: glorifying Allah, praising Him, magnifying Him, saying ‘There is no god but Allah,’ enjoining the good and forbidding the wrong, removing (any source of) harm from the road, making the deaf hear (and understand), guiding the blind, showing the seeker his need, striving as far as your two legs could carry you and with deep concern to give relief to him who asks, and carrying with the strength of your arms (the burdens of) the weak. All these are (acts of) charity.” And he added, “And your smiling in the face of your brother is charity, your removing of stones, thorns, and bones from people’s paths is charity, and your guiding a man gone astray in the world is a charity for you.”

(Sunan al-Tirmidhi)

Seeking Knowledge and Earning Livelihood

The Holy Prophet (ﷺ) has said: “Whoever goes out to seek knowledge is in the cause of Allah until he returns.” (Sunan al-Tirmidhi). Similarly, earning livelihood through legal ways is an obligation and worship. (Sunan al-Bayhaqi)

Hospitality and Generosity

Being great virtues, social obligations are to be performed by all Muslims.

The Prophet Muhammad (ﷺ) has said: “Honour the guest, be generous to the orphan, and be good to your neighbor.” (Musnad Ahmad)

Loving Mankind

The Holy Prophet (ﷺ) has said: "No one of you believes until he loves for his brother what he loves for himself." (Sahih al-Bukhari)

Helping Hungry and Thirsty

Helping the needy is one of the best virtue and form of worship. The Holy Prophet (ﷺ) has said: "The best charity is to feed the hungry." (Shu'ab Al-Iman) and "The best charity is to provide water to the thirsty." (Sunan al-Tirmidhi)

Looking after the Animals

The Holy Prophet (ﷺ) was once asked if acts of charity even to the animals were rewarded by Almighty Allah. He replied: "Yes, there is a reward for acts of charity to every beast alive." (Sahih al-Bukhari). A woman from the previous nation entered Jannah due to serving a dog with water (Sahih al-Bukhari). A woman from the previous nation entered Jahannam due to mistreating a cat. (Sahih al-Bukhari)

Tree Plantation

Maintaining the environment good for human beings has been encouraged by the Holy Prophet (ﷺ) as he has said: "If a Muslim plant a tree or produces a grain and a person or a bird or an animal eats from it, it will be considered as *sadaqa* (donation) for the producer." (Sahih al-Bukhari)

Matrimonial Relationship

Similarly, maintaining matrimonial relations between spouses is worship. When the Prophet (ﷺ) was asked if it was virtuous to have these relations, he said: "Suppose you satisfy your desires illegally; don't

you think you will be punished for that?" They replied, "of course." He said, "so, by satisfying it legally with your wives, you are rewarded for it." (Sahih Muslim)

Moderation in Worship

Once three *Sahaba* came to the house of the Prophet to ask about the magnitude of his worship. When they were told about the same, they intended to give up social obligations for worshipping Allah exclusively. One of them intended to offer prayers for the whole night daily. The second one expressed his intention of keeping fasting continuously without break. The third one wished that he would not marry so that he could find more time for worship. The Holy Prophet (ﷺ) strictly forbade them to do so. He said that although he was the most pious and God-fearing, yet he himself used to offer prayer at night for some time and sleep for some time. He used to keep fasting some time and leave fasting for some time and he had married.

(Sahih al-Bukhari)

Similarly, The Holy Prophet has strictly forbidden *Saum-i-Wisal* (continuous fasting for more than one day without *iftar*). When Saad bin Abi Waqas (RA) wished to give his all wealth in the way of Allah, the Holy Prophet (ﷺ) did not permit him. He then intended to give half. The Prophet again did not permit him. Then he intended to give one-third of his wealth. The Holy Prophet (ﷺ) permitted to give only one-third and said: "even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others." (Sahih al-Bukhari).

It is to be kept in mind that moderation does not mean in any way performing some of the obligations and leaving some of them. All obligations are to be performed in total and all haram are to be avoided in total.

Conclusion

- Islam gives the comprehensive concept of worship, virtue, charity and piety.
- Rituals (*Manasik*) are the important forms of worship but worship is not limited to them.
- Worship covers aspects of the whole life from puberty till death both in public and private affairs.
- Social obligations/service, Social Justice, family responsibilities, financial affairs, job, etc., all should be done religiously considering them worship.
- The comprehensive concept of worship brings fruit in this world as well as in the hereafter.

Importance of Hajj

Almighty Allah says:

وَلِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ
اللّٰهَ غَفِيْرٌ عَنِ الْعَالَمِيْنَ (آل عمران: 97)

“Hajj to the House (Ka'bah) is a duty owed to Allah by all who can make their way to it. As for those who refuses to follow His command, surely Allah does not stand in need of anything.”

امر بالمعروف ونهي عن المنكر

ENJOINING THE GOOD AND FORBIDDING THE EVIL

Introduction and Importance

Islam teaches us that enjoining the good and prohibiting the wrong is obligatory upon those who are in authority (*Ulu-ul-Amr*). They are the scholars from each nation, their commanders, and their elders. It is preaching and ordering the people, all virtues which Almighty Allah and His Prophet have enjoined e.g. belief in Allah, His angels, His revealed books, His prophets, and the Day of Judgement, belief in the predestination of all things, both the good and the bad; the five prayers in their proper periods, obligatory alms, obligatory fasting, and pilgrimage to Baitullah.

Moreover, the good (*Ma'ruf*) includes everything both internal and external. These include sincerity, patience, truthfulness, fulfillment of obligations, trustworthiness, good behaviour toward parents, maintaining family ties, cooperation, benevolence, generosity, caring for the neighbours, orphans, poor people, stranded travelers, companions, spouses, and servants, justice and fairness in speech and actions, and overall good character and other good things.

The evil (*Munkar*) is the one that Allah and His prophet have forbidden. Its worst form is the association of partners with Allah. The evils include unjustified killing, cheating, plundering, bribery, embezzlement, interest, gambling, all types of unlawful

sales, breaking of family ties, cruelty to parents, transgression on the rights of others, and other sins. Moreover, this category includes all innovative acts of worship that Allah and His prophet have not ordained or sanctioned.

The Best Nation

Allah has attributed to the nation (*Ummah*) of Hadhrat Muhammad (ﷺ) the same characteristic which He attributed to the Prophet himself (enjoining good and forbidding the evil). Almighty Allah has said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ (آل عمران: 110)

“You are now the best people brought forth for (the guidance and reformation of) mankind. You enjoin what is right and forbid what is wrong and you believe in Allah.”

So, being the most beneficial to them, this nation is the best nation for the people. This is because they benefit the people via their enjoining right and forbidding wrong. Their message is addressed to all people of the world.

Designate a Group for this Duty

A designated group of Muslims should be entrusted with this duty due to its importance. Almighty Allah says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (آل عمران: 104)

“And from among you, there must be a party who invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong. It is they who will attain true success.”

Character of Muslims

It is the basic characteristic of Muslims that they enjoin goods and forbid the evils according to their capacity and situations. Almighty Allah has said:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ
أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة: 71)

“The believers, both men and women, are allies of one another. They enjoin good, forbid evil, establish Salah, pay Zakah, and obey Allah and His Messenger. Surely Allah will show mercy to them. Allah is All-Mighty, All-Wise.”

Character of Hypocrites

On the other hand, hypocrites use to struggle in the opposite direction. They promote evils instead of goods. Almighty Allah has said:

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ
الْفَاسِقُونَ (التوبة: 67)

“The hypocrites, be they men or women, are all alike. They enjoin what is evil, and forbid what is good,

and withhold their hands from doing good. They forgot Allah, so Allah also forgot them. Surely the hypocrites are mischievous.”

Punishment of Negligence in this Duty

It is the goal of every Muslim to strive for the achievement of success in life here and hereafter. Restricting the good things to one's self is a kind of selfish approach. Everybody should think of the success of his family, relatives, and friends, otherwise, all will be punished.

The Holy Prophet (ﷺ) once said: “Allah asked Jibreel to destroy a certain town. Jibreel pleaded for a pious resident of the town. But Allah asked Jibreel to destroy the town including the pious man, for (despite his piety) his face did not show displeasure even for a moment at the immoral social behavior.” (Sunan al-Bayhaqi) And another narration says: “By Allah, Who is Supreme, all of you should enjoin good and forbid wrong; otherwise you will pray but Allah will not accept your prayers.” (Sunan al-Tirmidhi)

The Strategy: How to Preach

The duty of enjoining good and forbidding the evil can only be fruitful, if it is carried out with a well deliberated and practical strategy. Almighty Allah has said:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل: 125)

“(O Prophet), call to the way of your Lord with wisdom and goodly appeal, and reason with them in

the best manner possible. Surely your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the Right Way.”

While conducting this sacred job, one must see his position and the position of his addressee, then adopt a strategy accordingly, so that it bears fruit. The Holy Prophet (ﷺ) has said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ
يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ (صحیح مسلم)

“Anybody amongst you who notices something evil should correct it with his own hands. If he is unable to do so, he should correct it with his tongue. If he is unable even to do this, he should at least consider it bad in his heart: but this is the lowest degree of Iman.”

The following points should be kept in view while conducting this important duty: -

- (a) It is to be carried out with knowledge, wisdom, love and logic/reasoning.
- (b) The main and agreed upon goods and evils are to be discussed. Matters in which there are differences of opinion should not be discussed in public. The sectarian agenda is not to be promoted on the pretext of *Dawah*.
- (c) It is to be carried out step by step. No power should be used out of one's domain of authority.
- (d) The least that all can do, is to promote good and discourage evil as per their capacity while keeping in view the needs of practical situations.

(e) Modern technology (electronic, social & print media, and modern gadgets) is to be used for this purpose.

(f) The criterion of good and evil is the Holy Qur'an and Sunnah of the Holy Prophet (ﷺ).

(g) The job is to be started from one's family, friends, and own place of influence, then onward to whatever extent possible.

(h) One should provide a practical example of what he preaches. There should be complete synchronization of speech and action for better results.

(j) But one should not stop preaching good if he has yet to do that good. Besides, he should continuously struggle for adopting what he preaches.

Conclusion

- Islam aims at establishing a clean and pure society for the human beings in this world and resultantly an ideal life for them in the life after death.
- Islam enjoins upon us that good is to be adopted and promoted and evil is to be avoided and eliminated.
- All the prophets had performed the duty of enjoining good and forbidding evil.
- Now the chain of prophets has completed. After the Last Prophet, every Muslim must enjoin good and forbid evil.

FAREWELL SERMON OF THE HOLY PROPHET (ﷺ) (خطبه حجة الوداع)

Introduction

This sermon was delivered by the Holy Prophet (ﷺ) in 10 AH/623AD at Makkah. It was the occasion of the Farewell Pilgrimage. The sermon has been narrated by Sahih al-Bukhari, Sahih Muslim, other books of Hadith, and historians Ibn Ishaq and Ibn Hisham. The sermon presents the gist of the teachings of the whole of Islam.

Salient Quotes from the Last Sermon

Following are the salient quotes from this sermon.

1. *Tawheed*

“All praise be to Allah. We glorify Him and seek His help and pardon: and we turn to Him. We take refuge with Allah from the evils of ourselves and the evil consequences of our deeds. There is none to lead him astray whom Allah guides aright there is none to guide him whom He leads astray. Bear witness that there is no god but Allah alone; having no partner with Him, and I bear witness that Mohammad (ﷺ) is His servant and His messenger.”

2. *Fear of Allah*

“I admonish you O servants of Allah! To fear Allah and I urge you His obedience and I open the speech with that which is good. O People! Listen to my words: I will deliver a message to you for I do not know, after this year, I shall ever be amongst you here again.”

3. Protection of Blood, Property and Honour

“O, People! Verily your blood, your property, and your Honour are as sacred and inviolable, as this day and this month are sacred for all of you until you appear before your Allah. Verily you will meet your Allah and you will be held answerable for your actions.”

4. Safeguard Your Trust

“He who has any trust with him he should restore it to the person who deposited it with him.”

5. Justice

“Beware no one committing a crime is responsible for it but himself. Neither the son is responsible for the crime of his father, nor is the father responsible for the crime of his son.”

6. Muslims Brotherhood

“O, people! Listen to my words and understand them. You must know that Muslim is the brother of the other Muslim and they form one brotherhood.”

7. Avoid Oppression

“Nothing of his brother is lawful for a Muslim except what he allows willingly. So, you should not oppress one another...do not, therefore, do injustice to yourselves. Remember one day you will meet Allah and will answer about your deeds. So beware, do not go astray from the path of righteousness after I am gone.”

8. Remittance of Practices of Jahilliah

“Behold! All practices of paganism and ignorance are now under my feet. The blood acts of revenge of the days of ignorance are remitted. The first claim on blood I abolish is that of Ibn Haris who was

nursed in the tribe of Sa'ad and whom the tribe of Hudhail killed."

9. Prohibition of Riba (Interest)

"Riba is forbidden, but you will be entitled to recover your principal amount. Do not wrong and you shall not be wronged. Allah has declared that there should be no interest and I make a beginning by remitting the amount of interest that Abbas bin Abdul Muttalib has to receive. Verily it is remitted entirely."

10. Rights of Spouses

"O, People! Fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by words of Allah! Verily you have got certain rights over your women and your women have certain rights over you. It is mandatory upon them to honour their marital rights and not to commit acts of indecency and if they are faithful to you, dress and feed them properly."

11. Obedience to Commanders

"O, people! Listen and obey though a distorted Abyssinian slave is your Amir (chief) and he executes (the ordinance of) the Book of Allah among you."

12. Inheritance

"O, people! Verily Allah has ordained to every person the share of his inheritance. The child belongs to the family where he or she takes birth and the violator of wedlock shall be stoned."

13. Changing of Ancestry

"He who attributes his ancestry to other than his father or claims his clientship to other than his master, The Curse of Allah, of angels, and the people be upon

him. Allah will accept from him neither repentance nor righteousness.”

14. Beware of *Shaitan*

“O, people! Verily *Shaitan* is disappointed at every worship in this land of yours, but if he can be obeyed in anything short of worship, he will be pleased in matters you may be disposed to think of little account. So, beware of him in your matters of religion.”

15. Hold Fast the Qur'an and Sunnah

“Verily, I have left amongst you the Book of Allah and the Sunnah of His apostle, which if you hold fast, you will never go astray.”

16. No Preference based on Colour/Race

“O, people! Verily your Allah is One and your father is one. All of you belong to one origin of Adam..... There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab; nor for white over the black nor the black over the white except in piety. Verily the noblest among you is he who is the most pious.”

17. Rituals

“O, People! Listen to me carefully. Worship only Allah, offer prayers five times a day, keep fasting in the month of Ramadhan, and go for Hajj if you have the resources for it.

18. Do not Tamper with the Calendar

“O people! The unbelievers indulge in tampering with the calendar to make permissible that which Allah forbade, and to prohibit what Allah has made permissible. With Allah, the months are twelve in

number. Four of them are holy, three are successive and one occurs singly i.e. *Rajab*."

19. Preaching is everyone's Duty

"Let him who is present convey it unto him who is absent. Many people to whom the message is conveyed may be more mindful of it than the audience."

Conclusion

The farewell sermon of the Holy Prophet (ﷺ) is a brief but comprehensive document of human duties and rights. It was delivered a few months before the Holy Prophet passed away. The Holy Prophet (ﷺ) presented the essence of the teachings of Islam in it. It covers almost all aspects of human life. As Muslims, we have to learn, follow and convey it to all human beings.

Ghadir Declaration

(18 Zul Hijjah, 10 AH)

The Holy Prophet (ﷺ) declared while raising the hands of Hadhart Ali (RA), asking people to bear witness: "O Allah! One who has me as his master has 'Ali as his master. O Allah! Befriend him who befriends him (Ali) and be his enemy who is his (Ali's) enemy." (Musnad Ahmad)

Saying of Quaid-e-Azam

DANGERS OF PROVINCIALISM - SECTIONALISM

“So what is the use of saying, ‘We are Bengalis, or Sindhis, or Pathans, or Punjabis.’ “No, we are Muslims. Islam has taught us this, and I think you will agree with me, that whatever else you may be and whatever you are, you are a Muslim. You belong to a Nation now; you have now carved out a territory, vast territory, it is all yours; it does not belong to a Punjabi or a Sindhi, or a Pathan, or a Bengali; it is yours.Provincialism has been one of the curse; and so is sectionalism-Shia, Sunni, etc.....

Now I ask you to get rid of this provincialism, because as long as you allow this poison to remain in the body politic of Pakistan, believe me you will never be a strong nation, and you will never be able to achieve what I wish we could achieve.”

(Dhaka, 21 March 1948)

FUNDAMENTAL HUMAN RIGHTS

Introduction and Importance

Islam has explicitly taught human beings their rights and obligations. Both rights of Allah and the rights of human beings are obligatory. Neglecting any of the two is against the moderate teachings of Islam. All men and women will be held accountable for rights and obligations on the Day of Judgment. The distinguishing feature is that these rights are divinely mandated and cannot be changed by anybody. The Magna Carta (1215 AD), The French Declaration of the Rights of Man and Citizen (1789 AD), the United Nations Charter of Human Rights (1948 AD), The American Bill of Rights (1791 AD), the Geneva Conventions (1949 AD), all are recent and limited in scope and applications as compared to the Islamic concept of human rights.

The concept of human rights in Islam is very much comprehensive. Islam protects all fundamental human rights. Islam has guaranteed all these rights fifteen centuries ago before the demand of the people. Islam has given legal protection to these rights besides moral teachings.

Settlement of Dues on the Day of Judgment

The Holy Prophet (ﷺ) has said: “Allah will definitely enforce the settlement of the dues of those entitled to receive them on the Day of Judgment, even the wrong done to the hornless goat by the horned goat will be redressed.” (Sahih Muslim).

Imagine, if the goats cannot be spared for their injustices on others, how come that a man and woman with cognitive capabilities will be spared?

In another *Hadith*, the Holy Prophet (ﷺ) has said that the poor on the Day of Judgment will be he who would appear with a lot of virtues to his credit but would have committed wrong to people i.e. infliction of physical, psychological, monetary damage. He would not be able to pay back his earned virtues to the affected people. When his virtues would be finished, the sins of the affected people would be transferred to him as compensation to them. Thus, he would come with bundles of virtues and would be directed to Hell with bundles of sins. (Sahih Muslim)

Some of the fundamental human rights are discussed in the following lines.

Right to Life

The first and foremost basic right is respect for human life. The life of people is the most valuable thing on the earth according to Islam. Almighty Allah says in the Holy Qur'an:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا
وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا (المائدة: 32)

“He who kills a soul unless it is (in punishment) for murder or for spreading mischief on earth shall be as if he had killed all mankind, and he who saves a life shall be as if he had given life to all mankind.”

Right of Faith

Almighty Allah has provided human beings with a complete and practical way of life i.e Islam but it has been left to their free will to accept it or otherwise. Those who reject Islam will face the consequences in *Akhirat*. In this world, they will not be compelled to embrace Islam. Almighty Allah has said in the Holy Qur'an:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (البقرة: 256)

“There is no compulsion regarding religion. The right thing has been made distinct from the wrong.”

Right of Honour

The Holy Prophet (ﷺ) said in his last sermon at Makkah: “Your lives, your honour, and your property are as sacred for each other as the sacredness of this day, in this month, and this city.” (Sahih Muslim). Moreover, he said: “Everything of a Muslim is sacred for the other Muslim; his property, honour and blood. It is enough evil for any person to despise his fellow Muslims.” (Sunan Abu Dawood)

Right of Property

Every citizen of the Islamic State has the right to possess, what he has gained through legal means. Almighty Allah has said in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِنْكُمْ (النساء: 29)

“O you who believe, do not eat each other’s property by false means unless it is trade conducted with your mutual consent.”

Severe punishment has been prescribed for those who violate this right. Almighty Allah has said:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ (المائدة: 38)

“And for the thief male and female, cut off the hands of both. This is a reward for what they have done, and an exemplary punishment from Allah. Allah is All-Mighty, All-Wise.”

Right of Equality

All people are equal before law. They are equal in reward and punishment. Nations and tribes are just for their identification. They can earn respect and reward only on the basis of character. Almighty Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13)

“O Human beings! We created you all from a male and female, and made you into nations and tribes so that you may know one another. Surely the noblest of you in the sight of Allah is the most God-fearing of you.”

Right of Economic Security

All citizens are secured for their basic needs. Almighty Allah has said in the Holy Qur’an:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۖ لِلسَّائِلِ وَالْمَحْرُومِ (المعارج: 24-25)

“And those in whose wealth there is known right for those who ask and those who are dispossessed.”

The Holy Prophet (ﷺ) has said: “He is not a believer who sleeps comfortably at night while his neighbour goes hungry in his nearby.”

(Sunan al-Bayhaqi)

Right of Merit and Justice

Justice will be delivered across the board to all community members. Justice is to be established even against close relatives and parents, and against oneself. Merit is to be ensured everywhere at any cost. Almighty Allah has said in the Holy Qur'an:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ (النساء: 58)

“Allah commands you to deliver trusts to those worthy of them; and when you judge between people, to judge them with justice.”

Justice will be extended even to the enemies. Almighty Allah has said in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا (المائدة: 8)

“Believers! Be upright bearer of witness for Allah, and do not let the enmity of any people move you to deviate from justice.”

Law is to be enforced on all citizens without any discrimination. The Holy Prophet (ﷺ) has said: “Some of your predecessors were destroyed because they freed the noble men among them who stole and punished the powerless commoners. By Allah, if Fatimah daughter of Muhammad would have stolen, I would cut her hand off.” (Sahih al-Bukhari)

Conclusion

- Islamic Human rights are purely given by Almighty Allah. There is no history of human struggle for obtaining these rights. These rights were introduced and implemented centuries before the western movement for the same.
- Violation of fundamental human rights is a sin and has great implications in *Akhirat*.
- Islam educates & insists to respect these rights.
- All human beings are equal in these rights.
- Islam provides legal protection to fundamental human rights besides moral teachings.
- Islam empowers the state to punish those who violate these rights.

RIGHTS OF WOMEN

Importance

Almighty Allah has created the human as His trustee and representative on earth. This is the most honored position of a human being. Men and women are equal in this regard. There are many references in the Holy Qur'an that reaffirm this. In terms of moral and spiritual duties, and acts of worship, the requirements of men and women are the same, except in some cases where women have certain concessions because of their feminine nature, their health, or the health of their babies. Even at the time of divorce, there are certain guarantees during the waiting period and even beyond for a woman's support.

Islam has stopped the barbaric practice of pre-Islamic Arabs of burying their daughters alive. Almighty Allah forbade the practice and declared it a crime. From a socio-religious point of view, we find that the credit for this reform goes to Islam. Husbands' and wives' duties are their mutual responsibilities. They might not be identical duties, but the totality of rights and responsibilities are balanced.

The Holy Qur'an says: "Women have the same rights concerning their obligations as are expected in all decency from them, while men stand a step above them." (Al-Baqarah: 228)

A woman has the prime status in the whole family as a mother. Once a man came to the Holy Prophet (ﷺ) and asked, "O, Messenger, who among mankind is worthy of my kindness and love?" The Prophet answered: "Your mother." He asked: "Who

next?" The Prophet said: "Your mother." He again questioned: "Who next?" The Holy prophet (ﷺ) again confirmed: "Your mother." Only after the third time, he said, "And your father." (Sahih al-Bukhari)

Some of the main rights of women are discussed briefly in the following lines in light of Islam.

Responsibility for Women's Expenditure

The full maintenance and support of a married woman is the entire responsibility of her husband. The woman is not responsible to spend on the household, even if she has wealth. The man's role is of provider, protector, maintainer, and leader of the family. Almighty Allah has said in the Holy Qur'an:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ (النساء: 34)

"Men are the caretakers of women because Allah has made one of them excel over the other and because they spend out of their possessions (to support them)."

This verse specifies the responsibility of men as incharge of the family.

Equality and Justice

In case of having more than one wife, husband is to ensure complete equality and justice, otherwise he should restrict himself to one marriage. Almighty Allah has said in the Holy Qur'an:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِسُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً... (النساء: 3-2)

“If you fear that you might not treat the orphans justly, then marry the women that seem good to you: two, or three, or four. If you fear that you will not be able to treat them justly, then marry (only) one...”

Human beings cannot control their heart's sentiments completely. So, they are bound to control at least their outward actions and dealings. Almighty Allah has said in the Holy Qur'an:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ
فَتَذَرُوهُمَا كَالْمَغْلُوقَةِ (النساء: 129)

“You will not be able to treat your wives with absolute justice not even when you keenly desire to do so. (It suffices to follow the Law of Allah that) you incline not wholly to one, leaving the other in suspense.”

Equality in Reward

Men and women have the same spirit, there is no superiority in the spiritual sense between them. Almighty Allah says in the Holy Qur'an:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاتًا طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (النحل: 97)

“Whosoever, acts righteously; whether a man or woman, and holds belief, we will surely grant him a good life; and will surely grant such persons their reward according to the best of their deeds.”

Right of Inheritance

Women were not entitled to the right of inheritance before the Holy Prophet (ﷺ), who gave them this right. Almighty Allah has said in the Holy Qur'an:

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا (النساء: 7)

“Just as there is share for men in what their parents and relatives leave behind, so there is a share for women in what their parents and relatives leave behind- be it little or much- a share appointed (by Allah).”

Of course, there is a difference in the share of men and women. But the reason is that the financial responsibility of the family is absolutely on the shoulder of a man. A woman has no responsibility in this regard.

Right of Property

In the western world until the 20th century, women did not have the full right to own property. She would not be able to dispense her property without the permission of her husband. On the other hand, Islam has declared the women the absolute owner of their property and wealth with full authority fifteen centuries ago. A woman can earn money through employment and business while fulfilling her family duties and adhering to the social norms of Islam.

Almighty Allah has said in the Holy Qur'an:

لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ (النساء: 32)

“Men shall have a share according to what they have earned, and women shall have a share according to what they have earned.”

Education and Grooming

Education and grooming possess paramount importance in Islam. Man and woman are equally entitled to this right. Almighty Allah has said in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
(التحریم:6)

“Believers! guard yourselves and your near one against a Fire whose fuel is human beings and stone...”

The Holy Prophet (ﷺ) has encouraged women to learn reading and writing and other skills besides religious education. He got the services of a lady tutor to visit his home and teach his wife Hafsa (رضی اللہ عنہا) writing and other skills. (Sunan Abu Dawood)

The Holy Prophet (ﷺ) once advised a delegation while leaving for their homes: “Go back to your families and stay with them and teach them (the religion) and order them to do good things...” (Sahih al-Bukhari)

He has said: “He who brought up three daughters (or sisters), groomed them, managed their marriages, and treated them nicely will enter heaven”

(Sunan Abu Dawood)

Equality in Love among Children

Islam has enjoined upon Muslims to treat sons and daughters alike. The Holy Prophet (ﷺ) was the best example in this regard. Whenever the Prophet's

daughter Fatimah (رضى الله عنها) came to him, he stood up, kissed her, and let her sit in his favorite place where he had been sitting (Sunan al-Tirmidhi). Moreover, the Holy Prophet (ﷺ) has said: “He who has a daughter, then he did not burry her, nor disrespect her, and did not prefer son over her, Allah will enter him in the heaven.” (Sunan Abu Dawood)

Choice in Selection of Spouse

The approval and consent of the girl to marriage is a prerequisite for the validity of marriage in Islam. The Holy Prophet (ﷺ) has said: “A widow should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is granted.” (Sahih al-Bukhari)

Payment of Dowry (*Mahar*)

At the time of marriage, the husband has to pay *Mahar*. The Qur'an called it a gift. It is the exclusive right of the woman. Being her property, she has the right to spend it as per her own will. Almighty Allah has said in the Holy Qur'an:

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ
هَنِيئًا مَرِيئًا (النساء: 4)

“Give women their bridal-due (dower) cheerfully (considering it a duty); but if they willingly remit any part of it, consume it with good pleasure.”

Right of Good Treatment

The Holy Prophet (ﷺ) has said: “I advise you to take care of the women.” (Sahih al-Bukhari) Moreover,

he has said: “A man is a guardian of his family and responsible (for them).” (Sahih al-Bukhari)

Right of Entertainment

Entertainment is an aid in many psychological issues. Islam is not only the religion of rituals but it looks after the human being as a whole. Entertainment in the limits of Islamic teachings has been encouraged. Hadhrat Aisha (رضى الله عنها) says: “while Ethiopians were playing with their small spears, Allah’s Apostle screened me behind him and I watched (that display) and kept on watching till I left on watching my own.”

(Sahih al-Bukhari)

The Holy Prophet (ﷺ) used to conduct running competitions with Hadhrat Aisha (رضى الله عنها). Sometimes she used to win and sometimes the Holy Prophet (ﷺ) used to win. The way, the Holy Prophet (ﷺ) used to deal with his wives, and talk to them was very natural and full of enjoyment. He never beat them, never scolded them, never treated them harshly, and advised his followers to adopt the same behaviour with the women.

Conclusion

- Islam has protected and elevated women’s status. No religion or civilization can compete with Islam in this regard.
- Women have all the basic rights of men. In some cases, they have more rights than men.
- Both are equal in reward and punishment in worldly affairs and religious affairs.

- Both have to perform their responsibilities individually as well as collectively to achieve success.
- Both need to be treated rightly. Both should care for each other as both complete each other.
- Both need to avoid conflict and help each other. They should genuinely support each other in all family matters.
- The western feminist movement has certain agenda and is not in women's favour. Islam gives women more rights than the demands of this movement. Rights and obligations of women prescribed by Islam are according to their nature and are beneficial for a strong and happy family.
- Islam has given all these rights fifteen centuries before with no agitation or demand by the women.

Importance of Fasting

The Holy Prophet (ﷺ) has said:

“Fasting and Qur’an will intercede on the day of judgment. Fasting will say: O Rabb! I forbade him from eating and lusts during day time, so accept my intercession about him. Qur’an will say: I forbade him from sleeping during night, so accept my intercession about him. So, both will be accepted.” (Musnad Ahmad)

ECONOMIC SYSTEM OF ISLAM

Importance of Lawful Earning

Wealth is one of the innumerable blessings of Allah that is referred to as '*Khair*' (a source of goodness) in the Holy Qur'an (Al-Baqarah: 180 & 215). At the same time, it has been declared as a test and an attraction of this worldly life. It should not be preferred over durable virtues (Al-Kahaf: 46).

Moreover, gaining wealth has been given so much importance in Islam that the Holy Prophet (ﷺ) has said: "Seeking lawful earnings is compulsory for every Muslim." (Sunan al-Bayhaqi)

Islam also recommends attaining the sustenance provided by Almighty Allah through hard work. Allah does not like a person who prays for income while he has quit earning and does not try for it. The Holy Qur'an also says: "Nothing belongs to man except what he strives for, and that he will soon be shown his endeavor, then he will be rewarded for it with the fullest reward" (Al-Najam: 39-41).

Capitalism and Socialism both are having extremist approaches with regard to individual and society where as Islamic Economic System a moderate system. It is an ideal system with none of the drawbacks of the other two systems. It ensures that both individual and society are protected.

It ensures that the gap between the rich and the poor is reduced and prosperity is enhanced. Islam prepares his followers to do hard work and struggle for

lawful earnings. It dislikes laziness, effortlessness, unemployment, and begging.

Islam strongly advocates legal earnings and forbids illegal earnings. Every profit and earning which is earned/received through unlawful and illegal sources will be put in Hell along with the owners. Islam wants that the entire process of earnings should be fair and free from exploitation.

Insight from the Holy Qur'an

Almighty Allah says in the Holy Qur'an:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (البقرة: 168)

“O, mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan. Verily, he is to you an open enemy.”

Almighty Allah further says:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ (المؤمنون: 51)

“O (you) Messengers! Eat of the *Tayyibat* [all kinds of *Halal* foods which Allah has made lawful] and do righteous deeds. Verily, I am all knower what you do.”

Haram Leads to Anger of Allah

As earning by lawful mean is a kind of worship, on the contrary consuming unlawful good causes Allah's anger. Almighty Allah has said in the Holy Qur'an:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ (طه:81)

“Eat out of the good things that We have provided to you, but do not transgress, lest My anger fall upon you; for he upon whom My anger falls, is ruined.”

Unlawful Earning and Acceptance of Supplications

Supplications of the person, who consumes unlawful goods are not accepted. The Holy Prophet (ﷺ) has said: “There are many men who have got untidy hairs, dust-laden dresses, and tired in the journey, whose food is unlawful, whose dress is unlawful, and who have been nourished by unlawful food. If they raise their hands and say: “O Lord! O Lord! How can their supplication be accepted?” (Sahih Muslim)

Abstinence from the Doubtful Things

To guard against unlawful things Islam has taught that Muslims should abstain from even doubtful things.

The Holy Prophet (ﷺ) has said: “What is lawful is clear and what is unlawful is clear and between these two are doubtful things which many people do not know, so, whoever guards himself against the doubtful things, he keeps his religion and his honour pure and whosoever falls into doubtful things is like the herdsman who grazes his cattle on the borders of a reserve (forbidden), he is likely to enter it...”

(Sahih al-Bukhari)

Lawful Means of Income

Islam guides us about the lawful and unlawful means of earning. The following are the main sources of lawful means of wealth and property: -

Inheritance

Inheritance is one the lawful means of property. Almighty Allah says in the Holy Qur'an:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا (النساء: 7)

“Just as there is share for men in what their parents and relatives leave behind, so there is a share for women in what their parents and relatives leave behind, be it little or much, a share appointed (by Allah).”

Lawful Business

Business (*Musharakah & Mudharaba etc.*) is a legal way of earning. Almighty Allah has said in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ (النساء: 29)

“O you who believe, do not eat each other's property by false means, unless it is trade conducted with your mutual consent.”

Ijarah of Goods & Lawful Human Services

Ijarah can be defined as “to give something on rent” or “providing services and goods temporarily for a wage”. Employment is also a kind of *Ijarah*.

The Holy Qur'an states: "And if they breastfeed your (offspring), give them their reward." (Al-Talaq: 6) The Holy Prophet (ﷺ) has said: "Give the worker his wages before his sweat dries." (Sunan Ibn Majah)

It is evident from the basic sources of Islam that earning through illegal service cannot be permitted. i.e. providing any service in an illegal business, etc.

Charities and Gifts

Zakat, charities and gifts are also means of having lawful possession. Zakat is the main pillar of Islamic Economic System. Almighty Allah says in the Holy Qur'an:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (البقرة: 43)

"And establish regular Prayer and give Zakat, and bow down your heads with those who bow down (in prayer)."

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ (الذاريات: 19)

"And in their wealth, there is acknowledged right for the needy and destitute."

The Holy Prophet (ﷺ) has said, "Give each other gifts and you will love each other." (Al-Adab al-Mufrad)

Unlawful Mean of Income

Following are the main sources of unlawful means of wealth and property.

Hoarding

It is stocking goods in stores for selling them when the price has gone up due to scarcity. The Holy Prophet (ﷺ) has said: "Whoever hoards food (and

keeps it from) the Muslims, Allah will trouble him with leprosy and bankruptcy.” (Sunan Ibn Majah)

Interest

Riba (interest) means ‘to increase’ or ‘to exceed’ and is commonly used for unequal exchanges or charges for borrowing. Interest is deemed an unjust, exploitative gain, and such practice is forbidden under Islamic law. Unjustified increment in borrowing money, paid in kind or money above the amount of loan, as a condition imposed by the lender is unlawful. Islam replaces this selfish approach with helping the community members through Zakat, Usher, charities, and loan without interest.

Almighty Allah says in the Holy Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (ال عمران: 130)

“O you who believe, do not eat up the amounts acquired through *Riba*, doubled and multiplied. Fear Almighty Allah, so that you may be successful.”

Intoxicants, Gambling, Magic etc

Intoxicants, gambling, polytheistic donations, magic, fortune telling and guessing good or bad through arrows or other means are haram and having devastating effects for human beings. Almighty Allah has said in the Holy Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْبَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (المائدة: 90)

“Believers! Intoxicants, games of chance, idolatrous sacrifices at alters, and divining arrows are all dirt, the actions of Shaitan. So, turn wholly away from it that you may attain true success.”

Bribery

It is money or favour given or promised to influence the judgment or conduct of a person in a position of trust in your favour. The Holy Prophet (ﷺ) has cursed the briber, the bribed, and who acts as a middleman in bribery.” (Musnad Ahmad)

Embezzlement

Theft or misappropriation of funds placed in one's trust or belonging to one's employer is the worst type of moral degradation. It includes all types of thefts from individuals as well as the state. Almighty Allah has said in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ
(الأنفال: 27)

“O you who believe! Betray not Allah and His Messenger, nor betray knowingly your *Amanat* (things entrusted to you, and all the duties which Allah has ordered for you)”

The Holy Prophet (ﷺ) has said:

“The signs of a hypocrite are three: whenever he speaks, he tells a lie; whenever he promises, he always breaks it; and if you trust him, he proves to be dishonest.” (Sahih al-Bukhari)

It is necessary to highlight and report corrupt practices to the authorities.

The Holy Prophet (ﷺ) has said: “The one who concealed and did not report embezzlement of a corrupt person in war booty to the authorities is like the corrupt person in that sin.” (Sunan Abu Dawood)

To ensure that everyone gets his rights properly, Islam strictly orders to weigh and measure accurately. Almighty Allah has said in the Holy Qur’an:

فَأَوْفُوا الْكَيْلَ وَالْهَيْزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ (الاعراف: 85)

“So, give just weight and measure and do not reduce for the people their things.”

Moreover, who do not give others their full rights will be severely punished. Almighty Allah has said in the Holy Qur’an:

وَيْلٌ لِّلْمُطَفِّفِينَ ۚ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۖ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ (المطففين: 1-6)

“Misery to the curtailers; those who, when they take from others by measure, take their full share; but who, when they measure or weigh for others, give less than their due.”

It is pertinent to mention that weighing and measuring are not restricted to shopkeepers only, rather they are equally applicable to employees. Because they get defined salaries against defined duties. Islam has enjoined that claiming full salaries should be associated with the full delivery of services.

Conclusion

- Islam has provided us with a complete and practical economic model, which is better than all other economic systems i.e. capitalism, socialism
- Islamic Economic Model provides social security to all citizens (Muslims & Non-Muslims) of the Islamic State. It is the responsibility of relatives, neighbours, and the State to fulfill the basic needs of the poor people of the community.
- Wealth obtained legally is a good thing and lawful earning is obligatory for every Muslim. Moreover, such wealth is to be consumed lawfully.
- Even little but lawful earning brings *Barakah* and is far better than huge but unlawful earning.
- Unlawful earnings lead to Jahannam and also cause problems in this world.
- Our salaries cannot be 100% lawful until we perform our duties 100%.
- Doubtful things are to be avoided to guard against unlawful things.
- Prayer would not be accepted even if 1/10 of the cloth of the worshiper is unlawful.
- Prayer would not be accepted for 40 days, even if one piece of unlawful food is taken.
- Supplications are not accepted if unlawful food is taken or unlawful clothes are used.

Saying of Quaid-e-Azam

DUTY OF THE ARMED FORCES OF PAKISTAN

“Nature’s inexorable law is ‘the survival of the fittest’ and we have to prove ourselves fit for our newly won freedom. You have fought many a battle on the far-flung battlefields of the globe to rid the world of the Fascist menace and make its safe for democracy. Now you have to stand guard over the development and maintenance of Islamic democracy, Islamic social justice and the equality of manhood in your own native soil. You will have to be alert, very alert, for the time for relaxation is not yet there. With faith, discipline and selfless devotion to duty, there is nothing worthwhile that you cannot achieve.”

(Malir Cantt, 21 February 1948)

SPIRITUAL SYSTEM OF ISLAM

(SELF-PURIFICATION)

Introduction

Islam fulfills the needs of the body as well as the spirit. Islam teaches us to look after both in a natural way. Self-purification is the main pillar of the spiritual system of Islam. Self-purification is the process of transforming the *Nafs* through various spiritual stages. It is submission to the Will of Almighty Allah. The purpose is to remove spiritual diseases from it, which hinders healthy relationship with Almighty Allah. Spirituality can be strengthened by prayer, *zakat*, *fasting*, *Hajj*, *Zikr* of Allah, etc. It is self-development in the light of methods given by Islam. Monasticism (Monkhood) is not permitted to attain development of *Nafs*. Heart and *Nafs* are interchangeably used in this discussion.

Importance

Nafs has been given the potential of being right and wrong. Guidance has been given by Almighty Allah in this regard. Everyone has to purify his *Nafs* for the pleasure of Almighty Allah. Allah says in the Holy Qur'an:

وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۖ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ
خَابَ مَنْ دَسَّاهَا (الشمس: 7-10)

“And [I swear] by the soul and the One who made it well and imbued it with (the consciousness of) its evil and its purity, indeed success is attained by him

who purifies it, and failure is suffered by him who pollutes it.”

Spiritual Health of Heart

The health of the heart in the spiritual sense has a reflection on all actions. So, it is necessary to purify the heart for the sake of Allah’s pleasure and to cultivate positivity in it.

The Holy Prophet (ﷺ) has said: "Be on your guard. Surely there is a piece of meat in the human body, if this is correct, the whole body will be correct, and if this gets flawed, the whole body will follow it. Be on your guard. This is the heart." (Sahih al-Bukhari).

Cure of Spiritual Diseases

Curing and rectifying a sick or polluted heart is the duty of every Muslim. The Holy Prophet (ﷺ) has said: "The hearts get rusted as the iron gets rusted with water. The Holy Prophet (ﷺ) was asked about the treatment. He replied them to have frequent remembrance of death and recitation of the Holy Qur’an." (Sunan al-Bayhaqi). It is evident from this *Hadith* that remembrance of death and recitation of the Holy Qur’an on regular basis is necessary to cleanse the heart.

Significance of Self Controlling

Real wisdom lies in controlling one’s self. The Holy Prophet (ﷺ) has said: “The wise person is he who controls himself and strives for what comes after death, and the helpless is he who follows his wishes/desires, but still keeps expectation from Allah.” (Sunan al-Tirmidhi). This *hadith* teaches us that only desires with no actions have no benefit. The real wise is one who

controls himself and struggles for attaining the pleasure of Allah.

Significance of Self Purification

The Holy Prophet (ﷺ) says:

- (a) “The Mujahid is he who strives against himself for Allah.” (Sunan al-Tirmidhi)
- (b) “The best Jihad is to strive against yourself and your desires for the sake of Allah.” (Kanz al-Ummal)
- (c) “The real strong man is the one who controls himself when angry.” (Sahih Muslim)

Regular Self Accountability

A Muslim should judge his actions on daily basis. It will enable him to improve and get rid of evil tendencies.

The Holy Prophet (ﷺ) has said: “Take account of yourselves before you are called to account and beautify yourself for the great show [in the hereafter]. And accountability on the Day of Resurrection will only be lenient for those who hold themselves accountable in this world.” (Sunan al-Tirmidhi)

The Core Mission of the Holy Prophet (ﷺ)

Almighty Allah has said: “Certainly did Allah confer [great] favour upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.” (Al-Imran: 164)

Du’aa of the Holy Prophet (ﷺ)

The Holy Prophet (ﷺ) used to ask Allah’s help for purification of his heart. The supplication is:

اَللّٰهُمَّ اَتِ نَفْسِيْ تَقْوَاهَا، وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكَّاهَا (صحیح مسلم)

“O Allah, give my soul its piety, and purify it, You are the best, who purifies it.”

Stages of Nafs (Inner-self)

The levels of development and refinement of the *Nafs* includes: -

- (a) **Nafs Al-Ammārah**: It is the soul that dictates evil.
- (b) **Nafs Al-Lawwāmah**: It is a self-reproaching soul.
- (c) **Nafs Al-Mutma'inna**: It is the contented soul which has full realization of Allah's blessing and fears form Him.

Negative Traits of Nafs (Spiritual Diseases)

The soul has positive as well as negative traits. Our test is to strive to remove all negative traits. Following are some of the negative traits of the heart: -

- (a) **Anger**: It is the worst of all negative traits and needs to be controlled. The Holy Prophet (ﷺ) states in a Hadith: "Adam's sons have been created of different types. ... the best people among these are those who get angry late and immediately repent." (Sunan al-Tirmidhi) The Holy Prophet (ﷺ) has frequently advised his companions to control their anger.
- (b) **Malice**: It is having ill will toward others. This is to be replaced with kindness and love. The Holy Prophet (ﷺ) has said: "Give gifts to one another, for gifts take away malice." (Sunan al-Tirmidhi)

(c) **Jealousy:** It is to want others to lose blessings bestowed on them by Almighty Allah. The Holy Prophet (ﷺ) has said: “Beware of jealousy! for verily it destroys good deeds the way fire destroys wood.”

(Sunan Abu Dawood)

(d) **Arrogance:** It is having pride because of an action, possession, quality, or relationship or claiming greatness over others. The Holy Prophet (ﷺ) has said: “He who has in his heart any pride even equal to the weight of a mustard seed shall not enter Paradise.” (Sahih Muslim)

(e) **Laziness:** It is inactivity resulting from a dislike of work resulting in bad or delayed accomplishment of a task. Islam loves an active lifestyle. The Holy Prophet (ﷺ) used to pray to Almighty Allah and seek refuge from laziness in these words:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ،

وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ

الرِّجَالِ (سنن أبي داود)

“O Allah! I seek refuge in You from anxiety, sorrow, disability, laziness, cowardice, stinginess, the burden of debt, and the repression of men.”

(f) **Stinginess:** The cause is the love of the material world, if you do not love it, then giving it up would be easy. The Holy Prophet (ﷺ) has said: “Miser is far from Allah, Jannah & people and closer to Hell.” The Holy Prophet (ﷺ) used to seek refuge from it. (Sunan al-Tirmidhi)

(g) **Greed/Materialism:** It is having extreme longing for wealth or possessions, for seeking worldly pleasures even through forbidden means. The Holy Prophet (ﷺ) has said that “love of the world is the root of all evil.” (Mishkat al-Masabih)

(h) **Cowardice:** Anger that is less than the necessary amount is called cowardice. A coward would not be able to show a reaction when the situation requires it. He would not be able to protect his near ones and thus will suffer oppression and loss. It is one of the seven top sins as per the saying of the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) used to seek refuge from it.

(i) **Riya:** It is to publicize one's good things to please people instead of pleasure of Almighty Allah. Such good things will never be rewarded, rather they will cause punishment. The Holy Prophet (ﷺ) has said: “Verily, my greater fear for you is the minor idolatry.... the showiness... (Musnad Ahmad)

(j) **Anxiety and Depression:** All these issues appear when the connection with Almighty Allah becomes weaker. The seeker must understand that Allah is Al-Razzaq (the Provider) & Al-Hakeem (All-Wise). An anxious person should submit to Allah and be content with the Will of Allah.

(k) **Forgetfulness:** Those guilty of it, are those who are heedless of the hereafter. The Holy Prophet (ﷺ) has said: “Verily, Allah does not accept prayers from a forgetful heart.” (Sunan al-Tirmidhi)

Positive Traits of *Nafs (Nafs Mutma'inna)*

The following are some of the positive traits of the heart which need to be inculcated in the heart: -

(a) **Remembrance of Allah:** It is to remember Allah all the time and obey him in all affairs. The Holy Prophet (ﷺ) has said: "Any group of people who engages in the *Zikr* of Allah, the angels engulf them and mercy pours upon them, tranquility descends upon them and Allah remembers them in the presence of those who are by Him."

(Sahih Muslim)

(b) **Abstention/ Self-discipline:** It is the act of restraining oneself from any sin, for the pleasure of Allah. This is the basic characteristic of Muslims. This is the outcome of true love and fear of Almighty Allah. The Holy Prophet (ﷺ) has said: "The climax of wisdom is fearing Allah." (Kanz al-Ummal)

(c) **Repentance:** This induces regret and a desire to compensate for past sins and a determination to avoid them in the future. The Holy Prophet (ﷺ) has said: "He who repents for his sin is like one who has no sin." (Kanz al-Ummal)

(d) **Patience:** It is consistency in performing a righteous deed and in abstaining from *haram*. Moreover, it is tolerating difficulties in the way of Almighty Allah. Almighty Allah has said: "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient."

(Surat Al-Baqarah:153)

(e) **Confidence/Trust:** It is to realize that everything comes from Allah. It is to trust in Allah

instead of the petty things of this world. The final success rests with Almighty Allah. According to hadith “Seventy thousand from my nation will enter Paradise without reckoning. They are those who do not rely on incantations, nor believe in omens, but rather they trust in their Lord.” (Ṣaḥīḥ al-Bukhari)

(f) **Contentment:** It is showing no rebellion against misfortune and accepting all manifestations of destiny without complaint. A Muslim should be completely happy with the decisions of Almighty Allah because He is All-knowing and All-merciful. The Holy Prophet (ﷺ) has said: “Whoever would be independent [not dependent on other], Allah Almighty will make him independent. Whoever would abstain from asking people, Allah Almighty will make him abstinent. Whoever is content with sufficiency, Allah Almighty will suffice him.”

(Sunan al-Nasai)

Rewards of Self-purification

The reward of Self-purification is ultimate success of the Jannah. Almighty Allah has said: “Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.” (Taha: 76)

The final destiny of purified *Nafs* will be forever heaven. Almighty Allah says:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝ فَادْخُلِي فِي
عِبَادِي ۝ وَادْخُلِي جَنَّاتِي (الفجر: 27-30)

“O content soul! Come back to your Lord, well-pleased, well-pleasing. So, enter among my special servants, and enter My Paradise.”

Conclusion

- Islam gives importance to the well-being of both heart and body.
- The inner self is more important because spiritual health directly influences the actions of the body.
- It is the soul that finally makes things good or bad. Actions depend on their essence. Appearance proves sometimes to be a deceit.
- The soul can be strengthened through worshiping/remembrance of Allah and other various spiritual practices.
- The most powerful mean of self purification is the establishment of strong bond with the Holy Qur'an.
- Sincere faith, remembrance of Almighty Allah, recitation of the Holy Qur'an, and abstaining oneself from sins are key factors for self-purification.

Take Advantage of Five Things before Five

The Holy Prophet (ﷺ) has said:

إِغْتَنِمْ خُمُسًا قَبْلَ خُمُسٍ : شَبَابَكَ قَبْلَ هَرَمِكَ،
وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ
قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ (شعب الإيمان)

“Take advantage of five before five. Your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your busy, your life before your death.”

UNITY VERSUS SECTERAINISM

Importance

Unity is among the basic principles of Islam. There are many bases for unity in Islam, such as One Lord, one Book, one Prophet, one religion, one *Qiblah*, and resultantly one Ummah. Almighty Allah addresses the Ummah as one group in all rulings to indicate that they are one entity, like one body. Islam regards all people as equal before the laws of Allah. Black and white, Arab and non-Arab, male and female, rich and poor, Islam brings them all together and addresses its commands and prohibitions to them all.

Prayer and Hajj are prime examples of unity and the call of coming together in Islam. Everyone, rich and poor, young and old; all ethnicities and sects are enjoined to come to masjid for prayer and offer it with congregation. Similarly, those who can afford it are obliged to perform hajj. Millions of pilgrims are supposed to wear the same type of garment (*Ihram*) at the same place and time. These are practical examples of coming together and inculcating unity in Muslims, which is their real strength.

Tribal Identity is for Introduction

National and tribal identities have nothing to do with someone's goodness or badness. Almighty Allah says in the Holy Qur'an:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13)

“Human beings, We created you all from a male and female, and made you into nations and tribes so that you may know one another. Surely the noblest of you in the sight of Allah is the most God-fearing of you. Surely, Allah is All-Knowing, All-Aware.”

Unity is the Great Blessing

Disunity causes conflicts, which sometimes results in great devastations. On the other hand, unity and brotherhood provide a strong base for mutual cooperation and social security. Almighty Allah has said in the Holy Qur'an:

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا اللَّهَ عَلَيْهِمْ إِذْ كُنْتُمْ
أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ
مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

(آل عمران: 3)

“Hold fast together to the rope of Allah and be not divided. Remember the blessing that Allah bestowed upon you; you were enemies then He brought your hearts together so that through His blessing you became brothers. You stood on the brink of a pit of fire and He saved you from it. Thus, Allah makes His signs clear to you, that you may be guided to the right way.”

Be like a Strong Wall

Unity has paramount importance in military expeditions. This is why Islam lays great emphasis on it. Almighty Allah says in the Holy Qur'an:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ (الصف: 4)

“Allah indeed loves those who fight in His way as though they are a solid wall cemented with molten lead.”

Find Commonalities for Bigger Causes

The natural way to attain unity is to find out common grounds while living community life instead of pursuing differences. Almighty Allah has said in the Holy Qur'an:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ

(آل عمران: 64)

“Say:” People of the Book! Come to a word common between us and you: that we shall serve none but Allah and shall associate none with Him in His divinity and that some of us will not take others as lords besides Allah...”

Respect the Sentiments of Others

Harmonious community life demands respecting or at least tolerating each other's sentiments, otherwise social bonds will collapse. Almighty Allah has said in the Holy Qur'an:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدَوًّا بِغَيْرِ عِلْمٍ

(الانعام: 108)

“Do not abuse those whom they pray other than Allah, because they will abuse Allah in ignorance.”

Muslim Brotherhood

The strongest bond in society is between two brothers. Islam advocates the same for all community members. It is beyond the moral standards of Islam to

harm each other on petty issues. Every Muslim is to protect the other Muslim like his real brother. Almighty Allah has said in the Holy Qur'an:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

(الحجرات:10)

“Surely, the believers are none but brothers unto one another, so set things right between your brothers, and have fear of Allah that you may be shown mercy.”

All Muslims are mutual brothers. They should sincerely deal with one another. They are to protect each other's life, property, and honour. They are not to cheat, harm, and insult one another. They are encouraged to prefer their brothers in privileges upon themselves. They are incited to share basic amenities with others at the cost of their own needs.

The Messenger of Allah (ﷺ) has said:

(a) “The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.” (Sahih al-Bukhari)

(b) “The Believer to the Believer is like a building, one part supporting the other.” (Sahih al-Bukhari)

(c) “By Allah in whose hand is my life a man has no faith until he loves for his brother what he likes for himself.” (Sahih al-Bukhari)

(d) “A Muslim is a brother of a Muslim. Let him not wrong him, nor disown him, nor despise him. It is evil enough for a man to despise his brother Muslim. Take care! Let there be no commercial transaction against one another amongst you: be

you all servants of Allah and brothers to one another. It is by no means lawful for a Muslim to leave his brother alone for more than three days.”

(Sahih Muslim)

Consequences of Disunity

Disunity in any shape i.e. sectarianism, tribalism, regionalism and decentralization on the basis of ethnicity and language is a great sin, which invites Allah’s anger. Almighty Allah says in the Holy Qur’an:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ (آل عمران: 105)

“Do not be like those who fell into factions and differed among themselves after clear signs had come to them. Those are the ones for whom there is grave punishment.”

Moreover, it vanishes away the strength of nations. Almighty Allah has ordered that we should all cling together to His rope. He has forbidden splitting, differing, division, and disputes because these are the causes of failure and decline of strength. Almighty Allah has said in the Holy Qur’an:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (الانفال: 46)

“And obey Allah and His Messenger, and do not quarrel with one another lest you should lose courage and your power depart. Be steadfast, surely Allah is with those who remain steadfast.”

These differences may lead to the severest punishment, dying the death of *jaihल्लीyah*. The Holy Prophet (ﷺ) has said: "Who separated from the main body of the Muslim, then he died in that state, would die the death of one belonging to the days of *jaihल्लीyah* (not on Islam)." (Sahih al-Bukhari)

Sectarianism

Sectarianism is considering one's own opinion the ultimate right and others' the ultimate wrong. It is declaring others mislead or *Kafir* based on difference of opinion. Sectarianists promote a culture of hate instead of mutual love and harmony. Issuing such decrees has great repercussions for the individual as well as society.

The moderate path is that everyone's opinion is potentially right or wrong. The ultimate right is Qur'an & Sunnah. Everyone has the right to have different opinion based on his knowledge and faith and he is answerable to Allah for that. Academic discussion with mutual respect may be fruitful if carried out among the scholars. Such discussions should be avoided in public and should not be carried out by non-qualified people.

Sectarianism is a curse. We should part ways with all those who divide us on petty issues. Extreme care is the safe path. We will be held accountable for all our deeds including our words. Nobody will be asked about his sects but will be asked about his *Deen* and deeds on the Day of Judgement.

How to curb Sectarianism

- Islam loves unity and provides numerous grounds for uniting humankind.

- Our duty is to be united for a greater cause, the renaissance of Ummah in both religious as well as worldly affairs. The unity of Muslims is a great source of strength for the same.
- Muslim brotherhood is above any race, language, region, or any other division.
- Preference is based on piety. It is above any sect, group, or party.
- Dealings should be on merit. Favouritism based on race, colour, language, or any other petty thing is against the teachings of Islam.
- We can accrue strength only through the union. Disunity brings nothing but a lot of weaknesses.
- We should offer the sacrifice of opinion to avoid conflicts.
- We should find and pursue commonalities to establish unity.

Signs of the Day of Judgement

Once the Holy Prophet(ﷺ) was asked “Tell me about the final hour.” The Prophet(ﷺ) said, “The one asked does not know more than the one asking.” The man said, “Tell me about its signs.” The Prophet(ﷺ) said, “The slave-girl will give birth to her mistress and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings.” Then, the man returned and the narrator remained. The Prophet(ﷺ) said to the narrator: “O Umar, do you know who he was?” He said, “Allah and His Messenger know best.” The Prophet(ﷺ) said, “Verily, he was Jibriel who came to teach you your religion.” (Sahih Muslim)

MODERATION IN ISLAM

Introduction

Moderation is one of the most basic Islamic terms. It is used for balanced thoughts and actions. This central Islamic principle has dates back to the beginning of Islam. It refers to a balanced way of life in all fields, avoiding extremes and experiencing things in moderation. It is in complete synergy with human nature and the practical need of human beings. It is only Islam which insists on true moderation; the rest are extremes, some are religious, and some are secular. Islam is a moderate religion in terms of belief system, obligations and rights of all human beings.

Insight from the Holy Qur'an

The Muslim Ummah has been declared *wasat* (significant and moderate) *Ummah* by Almighty Allah in the following Qur'anic verse:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا (البقرة: 143)

“And thus, we have made you a *wasat* (significant & moderate) *Ummah*, that you will be witnesses over the people and the Messenger will be a witness over you.”

Moderation even in walking and talking is required:

وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (لقمان: 19)

“And be moderate in your pace and lower your voice; indeed, the most unlikable of voices is the voice of donkeys.”

Most importantly, in the religious affairs, moderate approach is necessary. Almighty Allah says:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ (النسا: 171)

“O People of the Book! Do not exceed the limits in your religion, and do not attribute to Allah nothing except the truth.”

Almighty Allah has prescribed what is permitted and what is forbidden, nobody has the right to transgress the limits. Almighty Allah says in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْزِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (المائدة: 87)

“O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors. (Who exceed prescribed limits.)”

Insight from Ahadith: General Guidelines

The Holy Prophet (ﷺ) says:

(a) “The religion (of Islam) is easy, and whoever to overcome it, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morning and dusk and some part of the night”. (Sahih al-Bukhari)

(b) "Do good deeds properly, sincerely, and moderately. Always adopt a middle, moderate, and regular course, whereby you will reach your target (of paradise)." (Sahih al-Bukhari)

(c) "Nobility in conduct and moderation is the 25th part of Prophethood." (Sunan Abu Dawood)

(d) "O people, beware of exaggeration in religious matters for those who came before you were doomed because of exaggeration in religious matters." (Musnad Ahmad)

(e) "Be easygoing and do not be harsh, give glad tidings and do not put people off, cooperate and do not be divided." (Sahih Muslim)

(f) "Allah is Kind and Lenient and likes that one should be kind and lenient in all matters."

(Sahih al-Bukhari)

(g) "May the extremists perish, May the extremists perish, May the extremists perish."

(Sunan Abu Dawud)

Moderation in belief system

Tawheed (believing in One Allah) is the middle point instead of polytheism (believing in more than one deity) and atheism (believing in no god at all). It saves humankind from both extremes.

The rights of Allah and the rights of people

Both the rights of Almighty Allah and His servants are to be fulfilled in a balanced manner. Fulfilling one at the cost of the other is not the permitted attitude.

Moderation in Worships/ Rituals

All the basic worships are to be performed with complete balance. i.e., prayer, fasting, charities, etc. they are not to be left due to other commitments. Similarly, social obligations should not be forgotten due to excessive prayers, fasting etc.

Once three men came to the house of the Prophet (ﷺ) to inquire about the worship of the Prophet (ﷺ). When they were informed, they considered it insignificant and said: "Where are we in comparison with the Prophet (ﷺ), while Allah has forgiven his past sins and future sins". One of them said: "As for me, I shall offer Salat all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it". Another said: "I shall abstain from women and shall never marry". When the Prophet (ﷺ) came home and was informed about the matter. He said to them: "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still, I observe fast and break it; perform Salat and sleep at night and take wives. So, whoever turns away from my Sunnah does not belong to me (مَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي).

(Sahih al-Bukhari and Sahih Muslim)

The Holy Prophet (ﷺ) once asked a companion: "(Is it true) that you fast all day and stand in prayer all night?" The companion replied that the report was indeed true. The Prophet (ﷺ) then said: "Do not do that! Observe the fast sometimes and also leave (it) at other times. Stand up for prayer at night and also sleep at

night. Your body has a right over you, your eyes have a right over you and your wife has a right over you.”

(Sahih al-Bukhari)

Relaxation in injunctions

Islam gives relaxation/waiver in religious injunctions with respect to human limitations and at the time of extraordinary circumstances. Prayer is the most important ritual but it has been relaxed during the journey due to practical situations. A relaxed form of prayer is prescribed for sick people. Fasting during the journey has been declared optional. In extreme cases, it is even forbidden. Tayammum has been introduced as alternate to ablution in difficult situations i.e., sickness, non-availability of water, and extremely cold weather. *Fidya* for prayer/fasting has been permitted in special cases. Hajj is obligatory only for those who can perform it.

Religious Tolerance

Islam protects people's right of faith and insists on respecting the opinion of others. Life, property & honour of Non-Muslim citizens are protected. There is no permission for forced conversion. Violation of these rules is considered extremism.

Almighty Allah has said in the Holy Qur'an:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (البقرة: 256)

“There is no compulsion regarding religion. The right thing has been made distinct from the wrong.”

The Holy Prophet (ﷺ) has said: “Whoever killed a Mu'ahid (person having a treaty with the Muslims),

shall not smell the fragrance of Paradise though its fragrance is perceived from a distance of forty years.”

(Sahih al-Bukhari)

Shades of Moderation

Islam has enjoined upon all Muslims to remain balanced in all actions. The following principles are to be observed while living an Islamic life style: -

- (a) Moderation is required in eating, drinking, clothing, sleeping, walking and talking etc.
- (b) Prescribed limits are to be observed in love and hate, friendship and enmity.
- (c) Balanced approach is required in austerity and beautification.
- (d) Both extremes (extravagance/wastage and stinginess) in financial matters are to be avoided.
- (e) Monasticism & Materialism both are against the teachings of Islam.
- (f) Justice is to be maintained in exaggeration in both praises and criticism.
- (g) Grading/prioritization in performing *Wajib*, *Sunnah* and *Nafal* to be kept in mind.
- (h) Grading/prioritization in avoiding *Haram* and *Makrooh* to be kept in mind.

Sectarianism: Remedial Measures

Sectarianism is the intolerant attitude of a particular school of thought towards others. It is declaring one's sect (interpretation of the religion) the ultimate truth, and others mislead or *kafir* based on sectarian differences. It is passing derogatory remarks about other's leaders. This divides different segments

of society into hostile groups. It creates hatred against each other based on their interpretation of faith and beliefs system.

Qur'an and Sunnah have sometimes more than one interpretation. Everybody has the right to accept any of them as per his cognitive level and understanding of Qur'an and Sunnah. Everybody has the right to follow his interpretation or the interpretation of the scholar he trusts but has no right to declare others mislead on these grounds. Everyone has different mental & academic capabilities and will be asked accordingly on the Day of Judgement. One another's intentions should be taken positively. It is only Allah, Who knows the hearts.

Everyone's opinion has the possibility of being right or wrong, No one speaks on behalf of Allah Almighty. All will be held accountable according to their intentions and will face the consequences. Differences of opinion should be treated with the utmost possible justice. Difference of opinion existed even in the era of the Holy Prophet (ﷺ). The companions of the prophet did not ever quarreled on these grounds.

Complete justice will be done by Almighty Allah on the Day of Judgement. No one has the right to use this power of Allah. It is extremely unwise for us to decide and declare what Almighty Allah has to decide on the Day of Judgment after final pieces of evidence. A layman with limited knowledge of religion should not indulge himself in sensitive controversial discussions.

Terrorism: Remedial Measures

Terrorism is the unlawful use of force or violence against persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, into promoting political or social objectives.

It is the use of violence to create a general climate of fear in a population and thereby bring about a particular political objective. Terrorism has been practiced by political organizations with both rightist and leftist objectives, by nationalistic and religious groups, by revolutionaries, and even by state institutions such as armies, intelligence services, and the police. (Encyclopedia Britannica)

It can also be said that it is the use of power by a group of people for political change/gains. Religious terrorists use this for religio-political agenda, apparently for Islam but truly against the spirit of Islam. Life of innocent people and their properties are destroyed for the same purpose. Islam condemns use of terrorism to promote its teachings. In this regard, the following Islamic principles must be kept in view while dealing with this issue: -

- (a) Life, property and honour of all human beings are the most sacred things as per the teachings of Islam. Killing one individual is like killing the whole of mankind. It is the worst sin after *shirk*.
- (b) Conversion of religion via force is strictly forbidden. Individuals have no right to punish anyone for any crime. This is the domain of

statutory institutes i.e., courts, police, and other authorities

(c) Political reforms can be done through the political process under the constitution and law of the land. Sustainable change can only be brought about by grooming & education along with the constitutional process.

(d) *Jihad* has certain conditions and can only be declared by the state.

(e) Struggle against the general evils must be through *Dawah* and within the legal framework.

(f) Force should be used in one's domain/authority and at the appropriate stage.

Conclusion

- Islamic way of life needs complete balance in all the things.
- Islam enjoins moderation in thoughts as well as in actions and even in rituals of worship.
- Balance is required in earning as well as in spending.
- It is required in eating, drinking, dressing, walking and talking, etc.
- It is obligatory in love & hate and all sentiments.
- Justice is necessary even with the enemy. Non-Muslim citizens have equal rights of protection of life, property, and honour.
- Allah will reward & punish with complete justice on the Day of Judgement. Human beings are not mandated to decide all things of the world and Akhirat.

Backbiting...

Once the Holy Prophet(ﷺ) asked:

"Do you know what is backbiting?"

The Companions said: "Allah and His Messenger know better."

Thereupon the Holy Prophet(ﷺ) said: "Backbiting is talking about your brother in a manner which he dislikes." The companion further asked: "What if my brother is as I say." The Holy Prophet(ﷺ) replied: "If he is actually as you say, then that is backbiting; but if that is not in him, then that is slandering (bigger sin)."

(Sahih Muslim)

MORAL SYSTEM OF ISLAM

Introduction and Significance

The Moral System of Islam is the most complete and comprehensive system. It covers the heart and body as well as thoughts and actions. It is to be followed in both public and private spheres of life. Islamic moral values are the same for all nations and people. These values are permanent. These are based on the fear and pleasure of Almighty Allah (Taqwa). Islamic values have implications in this world and hereafter. Moral teachings constitute the major part of the Qur'an and Sunnah.

Morality is the criterion on which all human beings can be judged. The Holy Prophet (ﷺ) has said:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا (سنن أبي داود)

“The most complete of the believers in faith is the best in character.”

It is one of the main objectives of messengers of the Holy Prophet (ﷺ), as he has said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (السنن الكبرى)

“I was sent to perfect the ethical conduct.”

He has further said that “The best among you are those who have the best manners and character.” (Sahih al-Bukhari) In another Hadith, he said: “The heaviest thing to be placed in the balance of a believing slave on the Day of Judgment will be good behavior. And Allah hates the one who uses bad language.”

(Sunan al-Bayhaqi)

Core Moral Values of Islam

The following are some of the prominent moral values enjoined by Islam.

Honesty

Honesty or Integrity is maintaining sincerity and truthfulness in all actions, interactions, transactions and conditions. It is a consistent and complete attribute. Partial honesty is no honesty. It is to be maintained in both public and private areas of life. It is the greatest moral virtue. It is the honesty from which springs all nobles of human qualities.

It is speaking the truth; fulfilling commitments, whether written or verbal, refraining from all types of unlawful earnings, rendering the assigned duty accurately, and imparting everyone's due rights without the person's asking for it. It is being objective in evaluating any case and giving judgments on absolute merit. Honesty also means doing the right thing in the right way at the right time. It is always & everywhere doing good regardless of the immediate consequences.

Taqwa- the Basis for Honesty

The Islamic concept of Taqwa is the basis of honesty. Taqwa means fear of Almighty Allah and to abstain from any wrongdoing without fear of being seen or punished but to seek the pleasure of Almighty Allah. Taqwa is to perform all obligations for the sake of Almighty Allah. It covers all aspects of life i.e., private and public. The more someone progresses in taqwa, the more he will be honest.

Examples of the Holy Prophet (ﷺ)

The Holy Prophet (ﷺ) was the most honest figure in society. He was so high in character that even his enemy could not question his honesty. Everybody, friends and foe, trusted him in all his dealings. The whole history of humankind cannot present a personality which is able to match his character.

Examples of Sahaba (RA)

The companions of the prophet and his direct disciples also presented a very glorious example of honesty in human history. They were the true embodiment of the teachings of the prophet (ﷺ).

(a) Out of the numerous examples is Hadhrat Abu Bakr (RA), when he was given some food by one of his servants. After consuming the food, he got to know that the food was not acquired through lawful mean. He put his finger in his throat and inflicted vomiting on himself causing the exit of the unlawful food. (Sahih al-Bukhari)

(b) Once the Holy Prophet (ﷺ) announced that all things taken from the booties of war be returned, whether big or small. Hadhrat Aqeel (RA) returned a needle that was taken without authorization.

(Ibn Hisham)

(c) 03 Sahaba did not go for *Ghazwa* of Tabook without any compulsion. When the Holy Prophet (ﷺ) returned from the journey of the expedition, all three were held accountable for their negligence. They faced severe punishments but avoided false statements to justify their absence.

(Surat Al-Taubah)

(d) Hadhrat Umar (RA) was so responsible as caliph that he used to say: "If a dog dies at the beach of Dajla, Umar would be held responsible."

Honesty Test for Personality Grooming

The following questions may help you in judging yourself and plan development your personality accordingly: -

(a) If you do a mistake but someone else is blamed instead of you. Have you the courage to come forward and face the consequences?

(b) If some favour is offered to you which you like the most but do not deserve, would you forgo that favour and recommend it for the deserving person?

(c) If you commit a mistake when your senior is not observing you. Would you accept and face the consequences?

(d) If your senior is not watching you, would you do your work with the same quality when he uses to monitor you?

(e) If someone very close to you commit a crime and you are the only witness to it, have you the courage to come forward and record your witness against him in court of law?

(f) If you have someone's weak points which you can exploit for your personal benefits, would you still avoid blackmailing him at the cost of leaving your benefits?

(g) Do you shift the burden of responsibilities to others but like to take the credit?

(h) Have you the courage to say a right thing in front of some authority and can take risk of his annoyance for his disagreement?

(i) While performing a task collectively in a teamwork, in a situation when your individual effort cannot be noticed, do you really put in your efforts with the same degree when you are assigned an individual task with individual accountability?

(j) When you do not know some matter in your professional life, or you lack a skill related to your professional domain, do you accept it openly?

Sincerity

All actions must be motivated by sincere intentions, without which no reward can be secured. The only goal of one's efforts should be seeking the pleasure of Almighty Allah. Sincerity originates from a pure heart, which only Almighty Allah knows. The Holy Prophet (ﷺ) has said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِءٍ مَا نَوَىٰ (صحیح البخاری)

“The acts depend on intentions. A man will get whatever he had intended for.”

Insight from the Holy Qur'an

The pious people spend for seeking pleasure of Almighty Allah, they need nothing else. The Holy Qur'an narrates their pledge as:

إِنَّمَا نُنْطَعِبُكُمْ لِرَجَاءِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

(الانسان:9)

“We are feeding you for the sake of Allah. We do not expect from you any compensation; not thanks.”

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۚ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْرَى ۚ إِلَّا ابْتِغَاءَ وَجْهِ

رَبِّهِ الْأَعْلَى ۚ وَلَسَوْفَ يَرْضَىٰ (والليل:18-20)

“Those who spend their wealth for increase in self-purification, and have in their minds no favour from any one for which a reward is expected in return, but only the desire to seek the pleasure of their Lord, Most High, and soon will they attain complete satisfaction.”

Actions without sincerity, which aim at showing off, result in misery. Almighty Allah has warned:

فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۖ الَّذِينَ هُمْ يُرَءَاوْنَ
(الماعون: 4-6)

“So, distress to the worshipers who are neglectful of their prayers, those who (want but) to be seen (of men) ...”

Insight from Ahadith

The Holy Prophet (ﷺ) has said: “Allah does not see your bodies, nor does He look at your faces, but He sees your hearts.” (Sahih Muslim)

Sincerity is required in all actions. The Holy Prophet (ﷺ) has said: “Anyone who has obtained a learning by which Allah’s pleasure could be obtained, but his purpose was merely to achieve success in the world, then on the Day of Judgment he will not be able to smell the fragrance of Paradise.”

(Sunan Abu Dawood)

Even apparently worldly actions become religious when the intention is good. The Holy Prophet (ﷺ) has said: “If a Muslim lays a garden or does farming, and a bird or a man eats something from it, then he will get a virtue in its place.” (Sahih Muslim)

Truthfulness

Speaking the truth is obligatory for all Muslims in all conditions. Falsehood is never expected from a Muslim. Telling lies to even children is prohibited. Telling lies in jokes, or false stories to amuse people are highly discouraged. Exaggeration in praise or criticism is a form of falsehood and is prohibited. Giving false evidence against someone is seen as the worst type of falsehood. Bringing false charges of adultery is a great sin and a punishable act in Islamic law.

Once the Holy Prophet (ﷺ) was asked whether a Muslim could be a coward. He answered: 'Yes.' He was asked whether a Muslim could be a miser. He answered: 'Yes.' He was again asked: 'Can a Muslim be a liar?' He replied: "No." (Mu'ata Malik)

In another narration the Holy Prophet (ﷺ) has said: "I order you to be truthful, for indeed truthfulness leads to righteousness, and indeed righteousness leads to Paradise. A man continues to be truthful and strives for truthfulness until he is written as a truthful person with Allah. And beware of falsehood, for indeed falsehood leads to sinning, and indeed sinning leads to the Fire. A man continues to tell lies and strives upon falsehood until he is written as a habitual liar with Allah." (Sahih Muslim)

Falsehood is among the Signs of Hypocrisy

The Holy Prophet (ﷺ) has said: "The signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something he betrays that trust."

(Sahih al-Bukhari)

Supporting the Truth is Everyone's Duty

All Muslims must support the truth and part ways with the false. Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (التوبة: 119)

“O you who have believed fear Allah and be with those who are true.”

Reward of Truthfulness

Success in the form of heaven awaits the truthful people. Almighty Allah says:

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ (المائدة: 119)

“This is the Day when the truthful will benefit from their truthfulness.’ For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.”

Trustworthiness

Trustworthiness (*Amanah*) is an important dimension of honesty. It is something kept with someone for protection. Trustworthiness is the quality of an individual or thing that ensures dependability, credibility, and truthfulness. It is someone's practical performance according to his responsibility. The opposite of *Amanah* is betrayal or even treason. That is, to fail to keep the trust of *Amanah* in the way the person is expected or wanted. It is an important part of the noble Islamic character. The Holy Prophet (ﷺ) was known, even before his Prophethood to be Al-

Amin (the trustworthy one). Even the non-Muslims used to keep their valuables with the Holy Prophet (ﷺ).

Trust and Faith are from the same root and are strongly interconnected. The Holy Prophet (ﷺ) has said: "There is no faith for the one who has no trust and no religion for the one who has no covenant."

(Musnad Ahmad)

Moreover, the Holy Prophet (ﷺ) has said: "The signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something he betrays that trust."

(Sahih al-Bukhari)

Govt posts and public responsibilities are also forms of trust. They should be given on merit. Justice and merit is to be ensured everywhere at any cost. Almighty Allah says in the Holy Qur'an:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ (النساء: 58)

"Allah commands you to deliver trusts to those worthy of them; and when you judge between people, to judge them with justice."

The Holy Prophet (ﷺ) has said: "One who appointed an incompetent person to a responsible post as though has betrayed Allah and his Prophet."

(Sahih al-Bukhari)

We all will be asked about the trust we have in this world on the Day of Judgement. The Holy Prophet (ﷺ) has said: "Every one of you is a guardian and everyone will be asked about his subjects. Imam is a guardian. He will be asked about his subjects. A man

is the guardian of the persons in his household. He is answerable about them. A woman is the guardian of her husband's house. She will be asked about her responsibility. The servant is the guardian of the articles of his master. He is answerable about this responsibility of his." (Sahih Muslim).

Following are some of the dimensions of trust: -

- Responsibilities (family, service, social, national) are trust. So, perform them carefully.
- Personal information of someone is trust, do not share it with others.
- State information is trust, do not share it with anyone. Keep it secret.
- Suggestion is trust, be careful and honest in it.
- Your under command are trust, be just in their utilization. Do not utilize them for personal interest.
- All Govt assets are trust, be watchful that neither you nor your subordinates misuse them.
- Your duty time is also a trust, do not waste it.

Fulfillment of Promise

Fulfillment of promises is the key characteristic of an honest man and woman. One must keep his promises to Almighty Allah, with the state and with the individuals. No one can be trustworthy without this virtue. It has great repercussions in both here and hereafter. Almighty Allah says in the Holy Qur'an:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (الإسراء: 34)

"And keep the covenant. Surely, the covenant will be asked."

وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (الانعام:152)

“And fulfill Covenant of Allah; thus He commanded you that you may remember.”

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (المؤمنون:8)

“(Successful Mominoon are those) who are faithfully true to their Amanat and their covenant.”

The faith and religion of people would be a question mark if they do not adhere to these basic norms. The Holy Prophet (ﷺ) has repeatedly said:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ (مسند احمد)

“There is no faith for the one who has no trust and no religion for the one who has no covenant.”

Signs of Hypocrite

The Holy Prophet (ﷺ) has said: “The signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays that trust.”

(Sahih al-Bukhari)

Fulfillment of promises is a religious obligation and the one who breaks promises loses faith and trust. Promises create a connection between Allah and servant and will be questioned on the Day of Judgment. Keeping promises is sometimes hard but one should try one's level best to keep the promises intact and not break them at any cost because breaking promises leads to hellfire.

Merit and Justice

Justice denotes placing things at their rightful place. It also means giving others justified treatment. Delivering the trust on merit is the fundamental obligation of human beings. The Holy Qur'an considers merit and justice to be supreme virtues. Almighty Allah says in the Holy Qur'an:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ (النساء: 58)

“Allah commands you to deliver trusts to those worthy of them; and when you judge between people, to judge them with justice.”

Islam enjoins upon its followers to extend justice even to the enemies.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ (المائدة: 8)

“Believers! Be upright bearer of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God-fearing....”

These rulings apply to all nations, followers of all faiths, as a matter of fact, all humanity. Justice is to be delivered even to the animals. Rendering justice ranks as the noblest act of *Taqwa*. It is the greatest of all the duties entrusted to the prophets. It is one of the primary duties of man as representative of Allah on the earth. The Holy Prophet (ﷺ) has said: “There are seven categories of people whom God will shelter under His

shade on the Day when there will be no shade except His. [One is] the just leader.” (Sahih Muslim)

Mutual Cooperation

Cooperation leads to a pleasant and comfortable life. Man can never acquire happiness by remaining aloof from others. Cooperation with one another in good deeds guarantees the progress of human society. Islam enjoins that people should cooperate in accomplishing good tasks. Moreover, if a person is in difficulty, others should help him. All of us should, therefore, endeavour to get acquainted with the needs and difficulties of one another and remove them as far as possible. Muslims should facilitate each other in their respective domains.

وَتَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (المائدة: 2)

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

The Holy Prophet (ﷺ) has said: “The likeness of the believers in their mutual love, mercy, and compassion is that of the body; if one part of it complains, the rest of the body joins it in staying awake and suffering fever.” (Sahih al-Bukhari)

Forgiveness

Forgiveness “العفو” means “to forgive and not to take revenge”, and “الصفح” is “to forgive and not to taunt”. The former is the minimum, while the latter is a higher degree. Both are not obligatory but

recommended and are rewarding. Forgiveness is a great virtue in Islam and a solution to numerous social problems. We should ask forgiveness from Almighty Allah and people, and forgive ourselves and others.

Insight from the Holy Qur'an

Forgiving others results in forgiving by Allah. Almighty Allah says in the Holy Qur'an:

وَأَن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (التغابن: 14)

“But if you pardon, overlook, and forgive their faults, then Allah is truly All-Forgiving, Most Merciful.”

وَالَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (آل عمران: 134)

“(The pious are) those who donate in prosperity and adversity, control their anger and pardon others. And Allah loves the good-doers.”

Insight from Ahadith

The Holy Prophet (ﷺ) has said:

(a) “The best deeds before Allah are to pardon a person who has wronged you, to show affection for relatives who have broken ties with you, and to act generously towards a person who has deprived you.” (Sunan al-Baihaqi)

(b) “Be merciful to others and you will receive mercy. Forgive others and Allah will forgive you.”

(Musnad Ahmad)

The Life of the Holy Prophet (ﷺ)

(a) On the occasion of the conquest of Makkah, the Holy Prophet (ﷺ) said to the worst enemies: “No

harm will come to you. You may go. You are free.”

(Sunan al-Bayhaqi)

(b) The Holy Prophet (ﷺ) has said: “O Allah, You are forgiving and generous. You love to forgive, so forgive me.” (Sunan al-Tirmidhi)

(c) Hadhrat Aisha (RA) has said: “And the Messenger of Allah (ﷺ) never took revenge for himself, unless the sacred limits of Allah were transgressed, then he would take revenge for the sake of Allah.” (Sahih al-Bukhari).

(d) “The Prophet was not indecent, he was not rude, he would not shout in the markets, and he would not respond to an evil deed with an evil deed, but rather he would pardon and overlook.”

(Sunan al-Tirmidhi)

Tolerance

Almighty Allah has created this universe with variety and diversity. Everything is different from the other. This is the beauty of the universe. Everyone has different capabilities, tendencies, beliefs, thoughts, likes and dislikes. Everyone considers it his right to be accepted with these differences. Similarly, he should accept others. Everyone naturally expects others to tolerate him. Similarly, he should tolerate others.

It is tolerating others (different thoughts, actions, ill-treatment, etc.) which is the key to peace and reward. The final judgment lies in the hands of Allah. It is to be cultivated at personal, family, social, and religious levels. A tolerant person has more peace of mind than others and secures rewards from Almighty Allah in the Akhirat.

The Holy Prophet (ﷺ) has said:

(a) “May Allah have mercy on a man who is tolerant when selling, buying and seeking repayment.”

(Sahih al-Bukhari)

(b) “I have not been sent to lay a curse upon people but to be a blessing on them.” (Sahih Muslim)

(c) Once when the Holy Prophet (ﷺ) was asked, “What is Iman?” he replied: “Iman is patience and tolerance.” (Al-Silsilah al-Sahihah)

Rights of Commanders

It is the Islamic obligation of all soldiers to obey the commander, comply with his instructions and execute his orders and decisions regarding the matters of his jurisdiction. All under command are to pay respect and remain loyal to their commanders. Almighty Allah says in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ...

(النساء: 59)

“O you who believe! Obey Allah and obey the Messenger and people of authority from among you”.

The Holy Prophet (ﷺ) has said: “Whoever obeyed me, he would have obeyed Allah, and whoever disobeyed me he would have disobeyed Allah. And whoever obeyed the *Amir* he would have obeyed me, and whoever disobeyed the *Amir* he would have disobeyed me”. (Sahih al-Bukhari)

The words of *Amir* and my *Amir* that came in this hadith include the *Amir* who is a ruler and the *Amir* who is not a ruler, such as the *Amir* of an army and the *Amir* of an expedition or head of any department.

Islam demands unconditional obedience from subordinates except in the case of sinful things. The Holy Prophet (ﷺ) has said: “It is obligatory upon a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey.”

(Sahih al-Bukhari)

Moreover, he has said: “It is obligatory upon you to listen and obey the orders of the ruler in prosperity and adversity, whether you are willing or unwilling, or when someone is given undue preference to you.”

(Sahih Muslim)

The colour, ethnicity, region, and family background of the commander have no importance. He is to be obeyed in all conditions. The Holy Prophet (ﷺ) has said: “Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you.” (Sahih al-Bukhari)

Rights of Subordinates

Workers are our brothers and sisters. They are our helpers. We need them; we depend on them for many things that we cannot do for ourselves. They should be looked after in every manner according to the rules. They should be treated with complete justice and sympathy. They should not be given work beyond their capacity. They should have a humane and safe environment for work. They should be compensated if they are in trouble. They should have time for work and time for themselves and their families. Their professional training and moral grooming, inculcating positive thinking in them and sharing of practical

experiences with them are the duties of all seniors towards their juniors.

The Holy Prophet (ﷺ) has said: “Your brothers are your responsibility. Almighty Allah has made them under your hands. So, whosoever has a brother under his hand, let him give him food what he eats and dress him what he dresses himself. Do not give them work that overburdens them and if you give them such task then provide them assistance.” (Sahih al-Bukhari)

Every senior is responsible for his junior and will be asked about his responsibility in this regard on the Day of Judgment. The Holy Prophet (ﷺ) has said: “All of you are shepherds and every one of you is responsible for his herd. A leader is a shepherd and is responsible for his herd. A man is the caretaker over his family and is responsible for that. A woman is the caretaker over the house of her husband and is responsible for his house. A servant is the caretaker over the wealth of his master and is responsible for that. So all of you are caretaker, and every one of you is responsible for his charge.”(Sahih al-Bukhari)

The commanders should take the troubles of their subordinates as seriously as their own. The Holy Prophet (ﷺ) has said: “A ruler who, having obtained control over the affairs of the Muslims, does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them. (Sahih Muslim).”

Under command should be treated politely and respectfully. The Holy Prophet (ﷺ) has said: “Do not curse your children and do not curse your servants.

(Sunan Abu Dawood)

Excellence

Excellence is one of the core values of Islam. Words like *Jawda*, *Ihsan*, and *Itqan* are normally used in Islamic literature which refer to quality or passion for excellence. Muslims are enjoined to pursue excellence in everything they do. It covers spiritual as well as ordinary domains of human life. Almighty Allah has created everything with perfection and likes those who do their work with excellence. Almighty Allah says in the Holy Qur'an:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (السجدة: 7)

“He Who excelled in the creation of all that He created.”

Moreover, Almighty Allah says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (التين: 4)

“Surely, We created man in the best mould.”

Allah has created countless things in the universe, but none of them is ugly and ill-shaped. Everything has its special beauty. Everything is proportionate and symmetrical in its way. Whatever He has made for a particular purpose, He has given it the most appropriate form and invested it with the most suitable qualities for it.

Therefore, Islam advocates striving for excellence and attaining quality in all affairs, whether spiritual or ordinary.

The Holy Prophet (ﷺ) has said: “Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each of

you sharpen his blade and let him spare suffering to the animal he slaughters. (Sahih Muslim).

The Holy Prophet (ﷺ) has said more explicitly in another hadith:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ (المعجم الاوسط)

“Indeed, Allah loves the one when he does work, he does it with *Itqaan*(Excellence).”

The Holy Prophet (ﷺ) has said: “Allah is beautiful and loves beauty.” (Sahih Muslim)

Almighty Allah loves beauty in all things i.e., in words, deeds, garments, house keeping and outward appearance.

Excellence can be achieved through hard work, devotion, professional competence, avoiding shortcuts and following the proper procedures, and discipline. The setting of personal examples is the prerequisite to persuading juniors for achieving excellent standards. Quality and quantity both aspects of the job are to be kept in focus. A culture of confidence and cooperation is to be developed for the same.

Conclusion

- Watch your thoughts; they become words.
- Watch your words; they become actions.
- Watch your actions; they become habits.
- Watch your habits; they become your character.
- Watch your character; it becomes your destiny.
- ***Be watchful! You will be held accountable on the Day of Judgement for all you did in this world.***

ETIQUETTES OF CONVERSATION

Importance and Significance

The role of the tongue possesses the utmost importance for a harmonious society. Decency and politeness in speech are the most important factors of the Islamic Moral System. A Muslim believes that he will be held accountable for his words on the Day of Judgment. The talkative people are prone to make more mistakes. So, silence has been regarded as better than useless talks. However, constructive discussion is better than silence. Islam teaches us comprehensive etiquettes of conversation, sticking to which, we can lead a happy life.

Most of the factors which are destroying the peace of the community are related to the tongue. They include; speech that hurts others' feelings, calling someone by name that harms the honour of the person, or making fun of him, argumentation in speech or academic debate with ignorant people, falsehood, abuses, backbiting, the habit of making complaints, useless gossiping, blaming, allegations, taunting etc.

Talk the Best

What we speak and the way we speak may please Shaitan if it is against the Islamic ethics. Almighty Allah has enjoined to speak in the best way:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ
الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا (الإسراء: 53)

“Say to My servants that they should say those things that are best. Verily, Shaitan sows discord among them. Verily, the Shaitan is for man an open enemy.”

Significance of Kind Words

Selection of words has paramount importance and needs utmost care. Sweet words are better most of the times. Almighty Allah says:

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَفِيٌّ حَلِيمٌ (البقرة: 263)

“A kind word with forgiveness is better than charity followed by harm. Allah is free of all wants and Most Forbearing.”

Significance of Correcting the Tongue

The Holy Prophet (ﷺ) has said: "The faith of a man cannot be straight unless his heart is straight, and his heart cannot be straight unless his tongue becomes straight." (Musnad Ahmad) and "Adopt silence. This is a way of causing Shaitan to run away, it is a support to you in the matter of your religion." (Musnad Ahmad)

Avoid Unproductive Conversation

Successful people are those who avoid all unproductive deeds. Almighty Allah says in the Holy Qur'an:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝ وَالَّذِينَ هُمْ عَنِ
اللَّغْوِ مُعْرِضُونَ ۝ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (المؤمنون: 1-4)

“Successful indeed are the believers who are humble in their prayers, and who avoid unproductive conversation, and who are active in deeds of charity.”

Not to Harm Others

Harming other Muslims by any means- physical as well as psychological is not the attribute of a true Muslim. We should be very careful in this regard because harms through hands or tongue both have dire consequences. The Holy Prophet (ﷺ) has said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ (الادب المفرد)

“The Muslim is the one from whose tongue and hand the Muslims are safe.”

Argue in Better Manner with non-Muslims

The style, the arguments, the occasion, the level of others’ understanding, the selection of words, and the status of the addressee all matter have great effects. Almighty Allah has said:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ (العنكبوت: 29)

“And argue not with the People of the Book unless it is in a better manner.”

Guarding the Tongue Guarantees Jannah

Leaving argumentation to avoid conflict is highly encouraged. The Holy Prophet (ﷺ) has said: “I guarantee a house in the surroundings of Jannah for one who gives up arguing, even if he is on the right; and I guarantee a house in the middle of Jannah for one who avoids lying even for the sake of fun, and I guarantee a house in the highest part of Jannah for one who has good manners.” (Sunan Abu Dawood)

Consequences of Faults of Tongue

The Holy Prophet (ﷺ) has said that "The faltering of the feet causes much less harm than the

faltering of the tongue." (Sunan al-Bayhaqi) and "Before Allah, the most hated is the quarrelsome person." (Sahih al-Bukhari)

How to adopt Etiquettes of Conversation?

- Think before you talk, and make habit of talking less and listening more.
- Always speak the truth with a smiling face.
- Be brief and to the point, be careful of speed and adopt a moderate tone/speed.
- Start and end up the discussion with Islamic greeting Assalaam-o-Alaikum.
- Incorporate respect for age, gender, and status of listener and be mindful of intimacy level.
- Say "Sir" "madam" "please" and "thank you" every time you ask for something.
- Don't interrupt, wait for your turn, seek permission, and accept and appreciate others' logic when it seems right. Listen carefully, when other people speak. Be considerate of others' opinions.
- Don't try to dominate a conversation and learn when to stop talking.
- Help others feel included in the discussion and valued by asking "what do you think?"
- Choose topics of mutual interest and appropriate cognitive level, which all members of the company can understand.
- Avoid adding unnecessary detail which is either not asked or not required.
- Avoid exaggeration and undue praising and criticism. Be justful in expressing your emotions.

- Develop the interest of the other party for the topic you are about to introduce. An abrupt start of discussion would bring less fruit than your expectation. Be tactful to bring the topic to the conversation.
- When there is a difference of opinion, put yourself in the other person's position to understand his viewpoint. Academic differences should only be discussed with the people of knowledge.
- Don't disclose others' secrets and weaknesses to the public. Do not draw public attention to things like appearance, personal problems, or other potentially embarrassing situations. It creates antagonistic spirits among your company.
- Lighter part of the discussion is good but one should be moderate and careful in jokes.
- Strive to remove "uh huh," "eh," etc. from a speech in general.
- Be careful about your catch phrases.

Questions on the Day of Judgement

Messenger of Allah (ﷺ) has said:

لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ
حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ
شَبَابِهِ فِيمَا أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ
وَمَاذَا عَمِلَ فِيمَا عِلِمَ (سنن الترمذی)

"Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out."

جهاد فى سبيل الله

Introduction and Significance

The word Jihad is not the exact substitute for the English word battle or war. It is a more comprehensive word. Lexically it means to strive utmost for the achievement of an objective or to exhaust one's all energies for the attainment of an objective. More rightly, in the Islamic perspective, it is to strive in the way of Almighty Allah by any means i.e., tongue, pen, wealth, body, arms, etc. The climax of Jihad and its final stage is *Qital* (active battle). The objective of Jihad is to please Almighty Allah. Any battle for personal gains, reputation, or any other worldly thing cannot be counted as Jihad fi Sabilillah. Participation in Jihad is a great virtue and showing cowardice is one of the top seven sins.

The reason for fighting against the enemy must be rational and just. Islam does not recognize the wars of invasion, aggression, and occupation as legal. Mostly, a war is allowed only for preventative reasons such as providing the security of life, and property; protecting rights and liberties; suppressing enemy attacks, and preventing persecution. Moreover, Islam has named it Jihad to differentiate it from other wars with limited scope.

Almighty Allah has said in the Holy Qur'an:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ

وَالْقُرْآنَ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (التوبة: 11)

“Surely, Allah has purchased from the believers their lives and their belongings and in return has promised that they shall have paradise. They fight in the way of Allah and kill and are killed. Such is the promise He has made incumbent upon Himself in the Taurat, the Gospel, and the Qur’an. Who is more faithful to his promise than Allah? Rejoice then, in the bargain you have made with Him. That indeed is the mighty success.”

Purpose of Jihad

Purpose of Jihad is to defend freedom, which includes freedom of faith. The Glorious Qur’an says:

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝ الَّذِينَ
أَخْرَجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ صَوَامِعُ وَيِيعَ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ
اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (الحج: 39-40)

“Permission (to fight back) is hereby granted to those being fought, for they have been wronged. And Allah is truly Most Capable of helping them prevail. They are those who have been expelled from their homes for no reason other than proclaiming: “Our Lord is Allah.” Had Allah not repelled the aggression of some people employing others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah’s Name is often

mentioned. Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty.”

The purpose of Jihad is also to stop the oppression and persecution. Almighty Allah says:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا (النساء: 75)

“And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? – Men, women and children, whose cry is: “Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from you one who will protect; and raise for us from you one who will help!”

Types of Jihad

Conducting Jihad is a continuous process and requires a multi-pronged strategy. Muslims should choose appropriate type of jihad according to the situations. They should keep switching from one type to another or a combination of many according to the requirements. Following are prominent types of Jihad:-

- (a) Fighting against the evils inside oneself- self purification and personal development.
- (b) Fighting against the evils found in society- social reforms, enjoining good and forbidding the evils.
- (c) Fighting for the defense of the Muslim society/country- armed conflicts for the defence of the country.

(d) Fighting for eliminating barriers in the preaching of Islam- ensuring the right of faith for everybody.

Tools of Jihad

The following methods/tools can be applied to Jihad according to the situations: -

(a) **Intellectual Jihad:** Jihad with Knowledge, logic, through tongue and pen. i.e., lectures, writing books/essays, blogs, posts, videos, etc.

(b) **Economic Jihad:** Jihad with wealth, helping the poor, supporting the cause of Islam by money, spending wealth on all good things.

(c) **Physical Jihad:** It involves collective armed self-defense as well as retaliation against tyranny, exploitation, persecution, and oppression. Jihad can be launched only by an established authority- the state under certain rules.

Preparation for Jihad

There are almost rare chances to fight without preparation and achieve success. Almighty Allah has made obligatory on Muslims collectively to be ready against any aggression. Almighty Allah says:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَأَخْرِيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ
شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (الانفال: 60)

“Make ready for an encounter against them all the forces and well-readied horses you can gather that you may frighten the enemies of Allah and your own

enemies and other besides them of whom you are unaware but whom Allah is aware. Whatever you may spend in the cause of Allah shall be fully repaid to you, and you shall not be wronged.”

Preparation of war includes training of the troops (character building and professional training), provisioning of manpower and maintenance of military logistics (arms and equipment), deliberated planning with mutual consultation, and use of Intelligence services (counter and operational).

Reward of Jihad

A morning or an evening duty of Jihad is better than the whole world and what is in the world (Sahih al-Bukhari). A Day duty is better than one-month prayers and one-month fasting. (Sunan al-Tirmidhi) All sins of Shaheed are forgive (Sahih Muslim). On the day of Judgement, after seeing the rewards of Shaheed, he would demand back new life to offer martyrdom again and again. Even the Holy Prophet (ﷺ) has expressed this desire many times. (Sahih al-Bukhari)

Justice in Jihad

Justice is the unique characteristic of Islamic Jihad. Almighty Allah has commanded:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ (البقرة: 190)

“And fight in the way of Allah with those who fight against you but do not commit aggression because Allah does not like aggressors.”

Islam enjoins upon its followers to extend justice even to the enemies.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ هُدًى بِالْقِسْطِ وَلَا يَجِرْ مِنْكُمْ شَيْءٌ
قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا إَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ (المائدة: 8)

“Believers! Be upright bearer of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God-fearing....”

Preference for Peace over War

According to Islam, peace has always preference over war. Almighty Allah says:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّبِيعُ الْعَلِيمُ
(الأنفال: 61)

“But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.”

Ethics of War

Islam has introduced and enjoined upon Muslims' ethics of war. History has no such complete and practical example of the same, neither present nor past. Earlier, there were no such bindings upon warriors, even in today's civilized world, the forces do what they want to do. The Holy Prophet (ﷺ) has said: “Walk in the way of Allah, in the name of Him. Fight against the deniers, do not torture your captives, do not steal from the booty, do not kill the children.”

(Sahih Muslim)

Moreover, it has been said: "Fight the disbelievers in the Name of Allah, neither breach a

covenant nor entertain treachery and under no circumstances a new-born, woman, an aging man or a solitary person should be killed. Moreover, neither trees should be cut down nor homes to be demolished.” (Rahmat-ul-lil'alameen, 2/271)

Following are some of the main ethics of war, which are based on the verses of the Holy Qur'an and sayings of the Holy Prophet (ﷺ): -

- (a) Islam does not like war. There is a preference for peace over war in Islam. But once the war is imposed on Muslims, it becomes an obligation.
- (b) It is not aimed to convert people to Islam forcefully.
- (c) Muslims are commanded to ensure justice with the enemy.
- (d) Fulfilment of promises and refraining from treachery is obligatory.
- (e) Killing innocent people i.e., women, children, old people, and religious leaders is not permitted.
- (f) Islam teaches careful and economic use of ammunition and other resources.
- (g) Those who submit are not to be killed. Mutilation of dead bodies is strictly forbidden.
- (h) Care of the prisoners of war is commanded. Adequate food, shelter, and basic amenities are to be provided to the captives.
- (j) Pointing arms at innocent people in order to terrorize them is unlawful.
- (k) No unnecessary damage to properties (building, harvest, trees, and animals) be inflicted.

Difference between Jihad and Terrorism

Jihad can be differentiated from terrorism due to the following: -

- (a) Jihad can be launched only by an established authority, the Islamic state to deter aggression. Terrorism, on the other hand, is committed by individuals or groups for political goals.
- (b) Jihad is limited to combatants while terrorism involves the indiscriminate killing of civilians.
- (c) Jihad, when the need arises, is declared openly, while terrorism is committed secretly.
- (d) Jihad is bound by strict rules of engagement while terrorism is not bound by any rules.
- (e) Jihad is an obligation while terrorism is a crime against humanity.

Conclusion

- Jihad is the utmost struggle in the way of Almighty Allah.
- It can be done by tongue, pen, wealth & arms.
- Its purpose is not to force Islam on others.
- Islam has introduced mandatory codes for conducting Jihad.
- Jihad is incumbent upon all Muslims according to the situation and their capabilities & authorities.
- It is the only way to live with dignity and respect in the world of nations.
- It is the most difficult and most rewarding virtue.
- Martyred will get the highest ranks in heaven.

THE BATTLES OF THE HOLY PROPHET (ﷺ)

Introduction

The Holy Prophet (ﷺ) participated in 27 battles (including both major and minor expeditions) and sent 47 other expeditions against the non-believers. (Ibn Ishaq, Al-Seerah) The actual fight took place in 11 *Ghazawat*. The purpose of these battles was not to forcefully convert them to Islam or to occupy their property and territory. The primary aim was to establish peace, protect the fundamental human rights and stop the persecution of the oppressed. These battles were fought according to the strict principles of Jihad, which have been discussed earlier. Some prominent battles are briefly discussed in the following paragraphs.

The Battle of Badr

The Muslims migrated from Makkah to Madinah due to the atrocities of Quraysh. The Quraysh continued wandering in the vicinity of Madinah after Hijrah to chase the Muslims. A Quraysh chieftain Hadhrami was killed in such skirmishes.

In 2 AH, a trade caravan, holding a huge amount of business items of Quraysh went to Syria from Makkah. The Muslims decided to attack the caravan and inflict economic losses on the Quraysh. The chieftain of the caravan Abu Sufyan informed the Quraysh as and when he received the threat. Almost all families of the Quraysh had invested in the trade caravan. So, all the Quraysh stood up and moved towards Madinah to defend their economic backbone. The battle was fought on 17 Ramadhan, 2 AH/13 March, 624 AD, in the field of Badr. Badr is located

between Makkah and Madinah, on the main route that Quraysh used in their journey from Makkah to Syria and back for trading. The distance from Madinah to Badr is approximately 156 km and from Makkah, it is 320 km.

Muslims were 313 with an intense scarcity of arms. Quraysh were 1000 in number with an abundance of logistics and other resources. Abu Jahl was the Commander In Chief of Quraysh. The Muslims fought bravely under the leadership of the Holy Prophet (ﷺ). They were bestowed victory by Almighty Allah and Quraysh faced a humiliating defeat. As a result of the battle, 14 Muslims were martyred and 70 *Kuffar* were killed. Prominent leaders of Quraysh Utbah, his brother Sheiba, his son Waleed, Abu Jahl, and Umayyah bin Khalaf were killed. Moreover, 70 prominent figures were made captive. Captives were freed after receiving Fidyah. Poor captives were freed after utilizing their services for teaching Muslim children.

Achievements of the Battle of Badr

- The battle of Badr proved very helpful in the advancement of Islam.
- Prominent opponents were killed, and their arrogance was ruined.
- The Muslims emerged as a power that can combat, instead of merely bearing the atrocities of the enemy at Makkah earlier.
- Hypocrites of Madinah also feared and disappointed.
- Financial support / war booty was obtained.
- Literacy rate of Muslims increased.

The Battle of Uhud

Quraysh imposed this battle on Muslims on Saturday, 23 March 625 AD (7 Shawwal, 3 AH) as revenge for the defeat of Badr. It was fought near the mount of Uhud, which is situated at a distance of 9 km north of Madinah. Hadhrat Abbas (RA), a secret convert, informed the Holy Prophet (ﷺ) about the plans of Quraysh. The Holy Prophet (ﷺ) confirmed the information through intelligence sources and got more information about the enemy. Muslims were 700 and opponents were 3000. Initially, 300 hypocrites led by their leader Abdullah bin Ubay joined the Muslims but soon drew back their support. Abu Sufyan was the commander of the enemy army. Some Muslim women also joined the army. They used to bring water for the soldiers, nursed the wounded, cooked the food, and transferred the sick and dead bodies from the battlefield. Initially, Muslims performed better but ultimately could not succeed due to a weakness of discipline. Uhud was a partial victory for both parties.

Hadhrat Abu Dujana (RA) and Talha (RA) protected the Holy Prophet (ﷺ) by using their bodies as shields. Initially, the Muslims repelled the enemy bravely and compelled them to flee. The Holy Prophet (ﷺ) appointed 50 archers on the mount (جبل الرماة) to guard against the enemy from that side. The archers were strictly ordered not to leave the post in any circumstances. Unfortunately, after the initial victory, most of the archers left the post and joined those who were collecting the war booties. Meanwhile, Khalid Bin Waleed attacked the Muslims from behind. The

Muslims could not repel this surprise attack and faced huge losses. Hadhrat Hamza (RA) was brutally massacred and mutilated, and 70 Muslims got martyrdom. The Holy Prophet (ﷺ) was also injured. The rumor of the martyrdom of the Holy Prophet (ﷺ) was an additional shock for the Muslims.

Lessons of the Battle of Uhud

- Commander should consult his troops in important matters.
- Lawful instructions of commander should be obeyed at any cost.
- The Muslims faced multiple losses due to an act of lack of discipline.
- Some people demonstrated a love for wealth and started gathering the war booty and left the post on the mountain.
- The outward loyalty of hypocrites was exposed.
- Seeking the pleasure of Allah should be the only aim of Jihad.

پرداز ہے دونوں کی اسی ایک فضا میں
کرگس کا جہاں اور ہے شاہیں کا جہاں اور
الفاظ و معانی میں تفاوت نہیں لیکن
ملا کی اڑاں اور مجاہد کی اڑاں اور
(اقبال)

The Battle of Khandaq/Ahzab

The leader of the expelled Jews tribe, Banu Nadhir incited Quraysh for this war. The battle was fought with Quraysh and their alliance in Shawwal, 5 AH /January 627 AD outside Madinah. Abu Sufyan was the commander of the enemy alliance. The Quraysh and their allied tribes were 10000 in number and Muslims were 3000. The Muslims protected their children and women in the fortress. As a strategy of war, the Muslims dug a deep and wide ditch on the northern front for the defense of Madinah, which the allied forces could not cross. The Quraysh besieged Madinah for over a month. Those who tried to cross the ditch were killed. The Jews tribes Banu Nadhir, living in the Khyber, and Banu Quraydha, living closer to Madinah, also supported the allied forces.

The Holy Prophet (ﷺ) mobilized intelligence missions to gain necessary information about the enemy. The Alliance of Quraysh and Banu Quraydha was broken as a result of such operations. This important and sensitive mission was skillfully conducted by a new convert, Hadhrat Nu'aim bin Masood, of Banu Ghatfan. Nu'aim, after seeking permission from the Holy Prophet (ﷺ), told different stories to both parties as a tactic and thus caused division between them.

The Holy Prophet (ﷺ) actively utilized the intelligence services. Hadhrat Zubair Bin Awam (RA) voluntarily, offered his services to inquire about the loyalty of Banu Quraydha discreetly. He conducted the mission successfully. The Holy Prophet (ﷺ) declared

him as his special comrade as a reward for the successful mission. Hadhrat Huzaifa Bin Yamaan (RA) took the risk to inquire about the situations and intentions of the allied forces, the most dangerous front. He courageously entered the enemy camp in the extreme cold weather, very professionally gathered the information, and informed the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) gave him the tiding of Jannah as a reward.

The allied forces, after a month prolonged and unsuccessful besiege, went back to Makkah, dishearten and demoralized, without any achievement. The well-organized Muslims under the leadership of the Holy Prophet (ﷺ), the sinking of the morale of the allied tribes, and poor weather conditions caused the siege to end in humiliation. Very few people were killed in this battle. This defeat caused allied forces to lose their trade with Syria and much of their prestige. This was the last aggression of Quraysh against the Muslims. Soon after the battle was over, the Muslims besieged Banu Quraydha and punished them for their betrayal.

The Treaty of Hdaybyah

The Holy Prophet (ﷺ) along with 1500 companions intended to perform *Umrah* in 6 AH. They were unarmed but still stopped by the pagans from performing *Umrah* at Hdaybia. Hadhrat Usman (RA) was appointed and sent to Makkah as an ambassador of Muslims for dialog with the pagans of Quraysh. Meanwhile, the rumor spread that Usman (RA) has been martyred. The Holy Prophet (ﷺ) took the oath of allegiance (the famous Bayát-i-Rizwan) from his companions for taking revenge on the blood of Usman (RA). Later on, it was revealed that the rumor of killing Usman (RA) was not true. After a detailed discussion, a treaty was agreed upon by both parties on the following terms: -

Terms of the Treaty

Following were the main terms of the treaty: -

- (a) The Muslims will go back this year. They may come next year for *Umrah* for 03 days. They will come unarmed & swords concealed. The pagans would vacate the city for this period.
- (b) No Battles will be fought against each other for the next 10 years. This was the main achievement. Resultantly, Islam spread in the subsequent two years more than it spread in the past 18 years.
- (c) Muslims going to Makkah would not be returned.
- (d) Muslims and non-Muslims of Makkah who go to Madinah would be returned.
- (e) Other tribes may ally with Muslims or Quraysh.

The Battle of Khyber

The Battle of Khaybar was fought in 7 AH/ March 628 AD between the Muslims and Jews living in Khyber. Khyber is an agricultural area located 150 km away from Medina in northwestern Saudi Arabia. The cause of this battle was the hostile activities of Jews of Khyber including the exiled tribe of Banu Nadhir. Their first move against the Muslims was in the Battle of the Trench. The Jews of Khyber, led by the leaders of Banu Nadhir, played a significant role in the incitement of Quraysh and the desert Arabs against the Muslims. They spent their own money on for purpose. Then they succeeded in persuading Banu Quraydhah to betray the Muslims and cooperate with their enemies. They paid half of their income to Banu Ghatfan to join the allied army.

The Holy Prophet (ﷺ) sent a letter to them, calling them to Islam but the Jews did not accept his invitation, nor did they apologize for their mistakes. The Holy Prophet (ﷺ), therefore, decided to deal with them accordingly. He sent Abdullah bin Attique (RA) towards Khyber but they killed him. Meanwhile, rumors spread that they had intended to attack Madinah.

The Holy Prophet (ﷺ) left for Khyber with 1600 men with the intention of attacking. Hadhrat Ali (RA) played a significant role in this battle. The Muslims captured the forts of Jews one after another. 93 Jews were killed and 14 Muslims got martyred. The Jews agreed to give half of their agricultural income to Muslims as a term of surrender. In return, the Muslims would let them live in peace.

The Battle of Mu'tah

The Battle of Mu'tah was fought in Jumadah Al-Ula, 8 AH (September 629 AD) near the village of Mu'tah (currently located near the city of Karak in Jordan), between Muslims and the army of the Byzantine Empire (Roman Empire). After the treaty of Hdaybiya, the Holy Prophet (ﷺ) started sending letters and messengers to different rulers and heads of tribes to invite them to Islam. For this purpose, He sent Harith bin Umair Al-Azdi (RA) to the governor of Busra (currently located in Hauran, Syria). The people of Bursra were Arab Christians and they were subject to the Byzantine Empire.

On his way, Harith (RA) was intercepted by Shurahbil bin Amr al-Ghassani, the governor of Al-Balqa and representative of the Byzantine Emperor. Shurahbil killed him brutally. Killing envoys was regarded as the most awful crime even at that time and amounted to the degree of war declaration. After receiving the information and evaluating the incident, the Holy Prophet (ﷺ) formed an army of 3,000 Muslims. Zaid bin Haritha (RA) was appointed as commander and the army marched forward. The Holy Prophet (ﷺ) accompanied the Muslim army to some distance and then said farewell and returned.

The Holy Prophet (ﷺ) instructed that firstly, the Muslims should invite the people to embrace Islam. If they do not respond positively, only then fighting should be opted. The Muslim army went on their way to Ma'an in Syria where they heard that Heraclius had come down to Ma'ab in the Al-Balqa with 100,000 Greeks joined by 100,000 men from Lakhm, Judham, Al-Qayn, Bahra, and Bali (Arabian tribes allied to the Byzantines). The small Muslim army was initially, reluctant to start a war, because of such a huge

number of the enemy army. Finally, on the insistence of Abdullah bin Rawaha (RA), they decided to go to war, irrespective of the situation.

The commanders Zaid bin Harithah (RA), Jafar bin Abi Talib (RA), and Abdullah bin Rawaha (RA) got martyrdom one after the other. Then, Khalid bin Waleed (RA), a skilled brave fighter and an outstanding strategist was unanimously appointed as commander. He changed the order of his troops and gave an impression to the enemy that re-enforcement had come to support the Muslim army. This tactic of Khalid demoralized the enemy. Then Muslims started retreating in a fully organized and well-planned withdrawal. The Byzantines, seeing this new strategy, believed that they were being entrapped and drawn into the heart of the desert. They stopped the pursuit, and consequently, the Muslims managed to retreat to Madinah with the slightest losses (12 martyrs). Byzantines lost a much larger number of soldiers. This conflict with the superpower of that time secured a great reputation for Muslims on the battlefields.

The Conquest of Makkah

As a result of the peace treaty of Hdaybiya, Banu Bakr allied with Quraysh and Banu Khudha'a with Muslims. Both tribes were historically enemies of each other. After some time, Banu Bakr shed the blood of Banu Khudha'a and killed many of them even in the *Haram*. Quraysh helped them in this bloodshed. This was a clear violation of the treaty of Hdaybida, which stated that there would be no war between them for 10 years. Banu Khudha'a approached the Holy prophet (ﷺ) and asked for help. The Holy Prophet (ﷺ) immediately demanded from the Quraysh that:

- (a) Blood money may be paid to Banu Khudha'a for their murderers.
- (b) The Quraysh should abandon their protection to Banu Bakr
- (c) The Treaty of Hdaybiya may be proclaimed null and void.

Qarzah Bin Amar accepted the 3rd option on behalf of Quraysh. After this, they tried much for the renewal of the agreement but the Holy Prophet (ﷺ) did not agree. Abu Sufyan went to the Prophet (ﷺ), but the Prophet gave no reply to him. Then he went to Hadhrat Abu Bakr (RA) and asked him to speak to the Prophet (ﷺ) for the same, but Abu Bakr (RA) refused to do so. He tried Hadhrat Umar, Ali, and Fatimah (RA) to intervene on his behalf but every one of them either excused himself/ herself or replied that the matter was too grave to be straightened out by him.

Meanwhile, the Holy Prophet (ﷺ) started preparation for war without disclosing his destination.

Secrecy of movement was strictly ensured by the Prophet (ﷺ). An army of 10,000 people left for Makkah in Ramadhan 8 AH (December 629 AD). Tribes from outside Madinah also joined Muslim Army on the way. There were four entrance routes pass through the hills. These were from the northwest, the southwest, the south, and the northeast. The Holy Prophet (ﷺ) divided the Muslim army into four columns. Each group was commanded by Hadhrat Abu Ubaidah bin Al-Jarrah (RA), Zubair bin Al-Awwam, Ali bin Abi Talib and Khalid bin Al-Walid (RA). Their tactic was to advance simultaneously from all sides targeting a single central objective. The Holy Prophet (ﷺ) emphasized that the Muslims should refrain from fighting unless the Quraysh started it. Resultantly, Makkah was conquered without significant resistance. The Holy Prophet (ﷺ) announced a general amnesty for all the enemies. Ka'aba was cleaned from idols. The Holy Prophet (ﷺ) displayed complete humble behavior even on this great victory by bowing his head and praising Almighty Allah. Revenge was not taken from worst enemies. The Quraysh were so inspired by the generous behavior of the Holy Prophet (ﷺ), that they not only embraced Islam but became the guards and flag bearers of the true religion of Islam.

The Battle of Hunayn

The Battle of Hunayn was fought between the Muslims, Hawazan, and the Thaqif. The battle took place in January 630 A.D/Shawwal 8 A.H, at the Hunayn valley in the east of Makkah, on the route to Taif. The battle ultimately ended in a decisive victory for the Muslims, who captured enormous booty of war. It is one of the few battles mentioned by name in the Qur'an (Surat Al-Tawbah).

The people of Hawazan and Thaqeef planned a decisive attack on Muslims right after the conquest of Makkah. The Holy Prophet (ﷺ) started preparation for war when received this information. The Muslims were confident because they were now 12,000 in number. The Muslim army included 2000 people who were freed at the time of the conquest of Makkah. The number game had created a sort of pride in some of the Muslims. Moreover, the recently joined 2000 people were not fully trained and groomed. Initially, the Hawazan repelled and scattered the Muslims by throwing nonstop arrows.

Lastly, the great leadership and courage of the Holy Prophet (ﷺ) gathered the Muslims and defeated the enemies. About seventy men of Thaqeef alone were killed. The Muslims captured all their camels, weapons, and cattle. 6000 enemies were captured but freed. The great lesson of this battle was to realize that numbers play a secondary role in the war. It is faith, courage, discipline and character which decide the fate of nations.

Almighty Allah has said in the Holy Qur'an: "Allah has already given you victory in many regions and [even] on the day of Hunayn when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing. But Allah did pour His tranquility on the Messenger and the Believers, and sent down forces which you saw not: He punished the Unbelievers; thus, does He reward those without Faith." (Al-Taubah:25-26)

Hadith Thaqaalain

The Holy Prophet (ﷺ) has said:

"I am going to leave with you two heavy burdens. The first of them is the Book of Allah: in it is the true guidance and the light. Therefore, hold fast to it." Then he (the Prophet) prompted and induced the Muslims to adhere to the Book of God. Then he said: "And my household. I remind you of Allah in matters relating to my household. I remind you of Allah in matters relating to my household. I remind you of Allah in matters relating to my household." (Sahih Muslim)



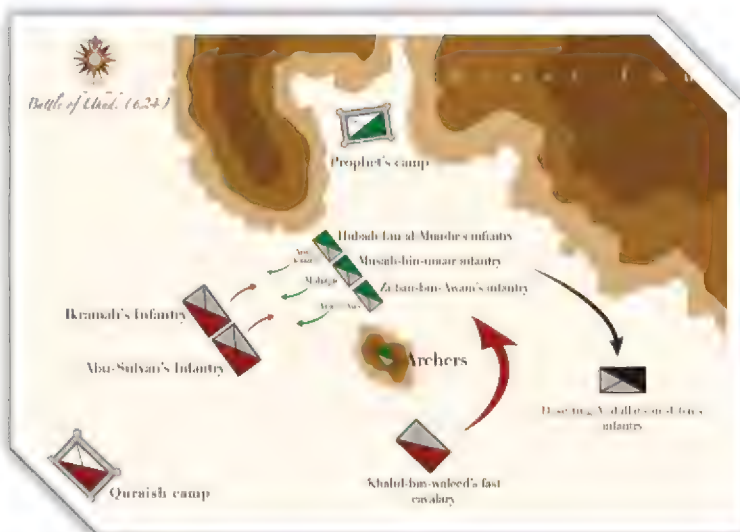
Picture: The Well of Badr



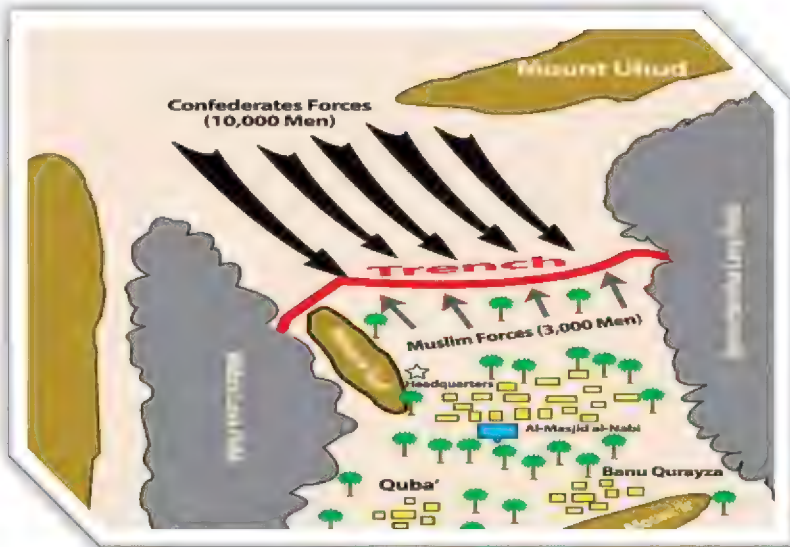
Picture: The Battlefield of Badr



The Hill of Uhud



The Battle of Uhud



Imaginary Pictures of the Battle of Khandaq

FORT OF KHYBER



Picture: The Fort of Khyber

اللہ سے کرے دور، تو تعلیم بھی فتنہ
املاک بھی اولاد بھی جاگیر بھی فتنہ
باحق گے لئے اٹھے تو شمشیر بھی فتنہ
شمشیر ہی کیا نعرہ تکبیر بھی فتنہ
(سرفراز بزمی)



The Battle of Mu'tah



The Current Picture of City of Karak, Jordan



The Conquest of Makkah



The Map of Makkah



Picture: The Fort of Taif



Pictures: Valley of Hunayn



Pictures: The Battle of Tabook

The Battle of Tabook

The expedition was intended in Rajab 9 AH/October 630 AD to Tabuk, near the Gulf of Aqaba, in present-day northwestern Saudi Arabia. It was against Rome, the superpower of that time. The Muslims got the information that the Roman Emperor is about to attack Madinah through the Chief of Ghassan. The weather was extremely hot and crops were ready for harvesting.

The Holy Prophet (ﷺ) appealed for general preparation and financial support for war expenditures. As a result of the appeal, Hadhrat Usman (RA) offered 300 camels loaded with luggage. Hadhrat Abu Bakr (RA) presented all and Hadhrat Umar (RA) half of their properties. Hadhrat Ali (RA) was appointed as viceroy of Madinah. The hypocrites avoided war on various excuses. The Muslim army was of 30,000 men including 10,000 horsemen. The Muslim army reached Tabook after a long journey. Later on, it was revealed that the news of the Roman attack was false. The Muslims stayed at Tabook, the border of Rome, for twenty days. They made agreements with many tribes there and then returned to Madinah without a fight. They left a very good political influence on surrounding tribes living on the Roman border.

Conclusion

- The purpose of *Ghazawat* was neither to compel the people to accept Islam nor to occupy territories and gain wealth.

- *Ghazawat* were mainly for defense of the Islamic State; against persecution and protection of lives, properties, and honour of citizens.
- Bloodshed was kept to a bare minimum. Strong values of war were introduced and strictly adhered to. The policy of no killing of old people, children, women, and other non-combatants was followed. In all the battles, only 259 Muslims and approximately 789 non-Muslims were killed.
- The secrets of success were strong faith and character, conviction, discipline, the bravery of the troops, and the help of Almighty Allah.

Selection of Friend

The Holy Prophet (ﷺ) has said:

"A man is upon the religion of his intimate friend; so, each of you should carefully consider whom he takes as his intimate friend."

(Sunan al-Tirmidhi)

THE HOLY PROPHET (ﷺ) AS A TEACHER AND PREACHER

Importance of Knowledge

Islam has placed knowledge at the top of its priority list. Because both faith and actions can only be straightened through knowledge. Accurate handling and improvement of all human services are dependent on knowledge. This is why the very first revelation was about knowledge. People without knowledge cannot be equal to those with knowledge in the light of Qur'an and Sunnah.

Knowledge is Duty

Seeking knowledge is obligatory for all Muslim men and women because they cannot perform their role as Muslims without knowledge. The Holy Prophet (ﷺ) has said: "To acquire knowledge is binding upon all Muslims." (Al-Mu'jam al-Kabir)

Supplications for useful Knowledge

The kind of knowledge which Islam emphasizes is useful knowledge. The useful knowledge is one which the person follows in his dealings and the knowledge which is useful for humankind. The Holy Prophet (ﷺ) used to pray: -

(a) "O, Allah! I pray from you for useful knowledge."

(b) "O, Allah! I seek your shelter from useless knowledge."

The Holy Prophet (ﷺ) transformed the cruel and ignorant Arab into the most civilized community in history. He transformed the character of his companions in all aspects from the lowest to the

highest human level. He used multiple systematic approaches and methods for this human revolution. He had mental composure, correct thinking, and great foresight.

The Holy Prophet (ﷺ) and Education

The Holy Prophet (ﷺ) always emphasized on promoting purposeful education. After migration to Madinah, he established Suffa, the first Islamic Institute in Masjid Nabawi for the education of the migrants. Mosque remained, the Centre of education throughout his life and even during the later periods. He sent numerous delegations for educating various tribes. He insisted on the education of both genders.

When the captives of the battle of Badr, were given the option of ransom for their freedom, some of them were unable to pay the ransom. The Holy Prophet offered each of them freedom in return of their services to teach reading and writing to 10 Muslim children.

Teaching as the Basic Duty of the Holy Prophet (ﷺ)

The Holy Prophet (ﷺ) was an appointed teacher by Almighty Allah. His duty was to teach the Holy Qur'an, wisdom, and build character of his companions. Almighty Allah says in the Holy Qur'an:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ

مُبينٍ (آل عمران: 164)

“Allah has surely conferred favor on the believers when He raised in their midst a messenger from among themselves who recites to them His

verses and makes them pure and teaches them the Book and Wisdom while earlier, they were in open error.”

He has declared himself as teacher by saying:

إِنَّمَا بُعِثْتُ مُعَلِّمًا (سنن ابن ماجه)

“I have been sent as a teacher.”

Methodology of Teaching: Insight from Qur'an and Sunnah

People should be called to Islam through wisely developed plan. Almighty Allah has said:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ (النحل:125)

“(O Prophet) call to the way of your Lord with wisdom and goodly appeal, and reason with them in the best possible manner...”

Gradual and Permissible Use of Authority

The Holy Prophet (ﷺ) has guided the Muslims to struggle against social evils gradually. He adhered to this principle. He has said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ
يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ (صحیح مسلم)

“Anybody amongst you who notices something evil should correct it with his own hands. If he is unable to do so, he should correct it with his tongue. If he is unable even to do this, he should at least consider it bad in his heart: but this is the lowest degree of Iman.”

TEACHING METHODOLOGY OF THE HOLY PROPHET (ﷺ)

Concise and Comprehensive Speech

He always delivered concise but comprehensive speeches to convey his messages. He has said:

أُعْطِيتُ جَوَامِعَ الْكَلِمِ (صحیح مسلم)

"I have been bestowed with the ability to say a few words but comprehensive in meaning."

Teaching by his Sublime character

The Holy Prophet (ﷺ) would teach by his words and actions. The people would thereafter emulate him and follow. None would see him in contradictions with his teachings. His way of life is the embodiment of the Divine teachings. Hadhrat Aisha (RA) has said:

كَانَ خُلُقُهُ الْقُرْآنَ (سنن ابی داود)

"His character was the Qur'an"

Dialogue and mutual Questioning

The Holy Prophet (ﷺ) used to encourage his companions to engage in discussions. He developed in his companions a desire to seek knowledge by questioning them. He would provide clarity and explanation if required. This eventually led to a lasting impact of the knowledge on the companions.

The Holy Prophet (ﷺ) once asked his companions: "Tell me, if there was a river at one of your doors, and you were to bath there five times daily, would any dirt remain on you?" The companion replied: "No". He said: "That is like the (daily) five prayers. Allah wipes away sins through them." (Sahih al-Bukhari)

Training the Students for Practical Life Responsibilities

This is another important aspect of the Prophet's method of teaching. Placing trust and responsibility on someone who has developed a considerable level of qualities will help instill confidence in them.

Once two disputants came to the Prophet (ﷺ), so he said to 'Amr ibn Al-'Aas (RA): "You pass judgment on these two". 'Amr said: "(Can I pass judgment) while you are present here O Prophet of Allah?" He replied: "Yes". He ('Amr Ibn Al-'As) said: "On what basis should I pass judgment?" The Prophet (ﷺ) said: "If you endeavour and you are correct (in your judgment), you will be rewarded twofold, and if you endeavour and are wrong (in your judgment), you will receive one reward." (Musnad Ahmad)

Following are some more guidelines from the life of the Holy Prophet (ﷺ): -

- He would always teach with utmost respect, love and affection. He remained firm with a tender and sweet style.
- His style of conversation was gradual and spaced out. His speeches were short but comprehensive.
- Repetition and re-enforcement were the features of his teaching.
- He would keep in view the listener's mental level and background.

- His talks were free of tiresomeness. He would use non-verbal communication for re-enforcement.
- Eloquence and rhetoric were the beauty of his conversation.
- Once he sketched the sand to signify the straight path among various tilted paths.
- He always kept self-purification and character-building as his top priorities.
- His teachings were not restricted to only purely religious matters. He would encourage his students to learn practical skills like archery, riding, swimming...
- He would avoid putting his companions in a difficult situation if there was an easier option available within the permissible limits.
- He always encouraged an investigative approach by inculcating in them the habit of pondering. He taught that his companions should verify any important news before pursuing the same.
- He would get the benefit of the available circumstances to obtain his objectives. Once while he was with his companions outside Madinah and saw a dead one-eared goat. He asked his companion: who would get that dead goat by one dirham? The companions replied that it was unworthy of any price. The Holy Prophet (ﷺ) said that this world is even more unworthy than the ear of that dead goat in the eyes of Almighty Allah (Al-Adab al-Mufrad). This was a very suitable situation

to show the real worth of these worldly things to his companions.

- He would provide practical demonstration to his students. He has said: “Offer your prayer as you see me offering my prayer.” (Sahih al-Bukhari)
- He always considered the status of the audience while interacting with them.
- He started teaching his message firstly to his closer ones. (Sahih al-Bukhari)
- In the books of Hadith, there are many stories & examples, through which the Prophet would persuade his companions.
- He would sometimes tell sort of anecdotes for the amusement of his students.
- He would fulfill basic needs (food, garments, shelter) of the poor students.

Conclusion

- Education has paramount importance in Islam. Purpose, utility, and intention of seeking knowledge, all are very important.
- Islam has the wholesome concept of education (No division of religious & worldly education). The main focus is on character building.
- The struggle of the Holy Prophet (ﷺ) was primarily educational. He was a successful and ideal teacher.

The Excellence....

The Holy Prophet(ﷺ) has said:

إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ

(شعب الايمان)

“Almighty Allah will be pleased with those who do their work in a perfect way.”

The Excellence....

Once the Holy Prophet(ﷺ) was asked about excellence. The Prophet(ﷺ) said: “Excellence is to worship Allah as if you see Him, for if you do not see Him, He surely sees you.”

(Sahih Muslim)

THE HOLY PROPHET (ﷺ) AS A MERCHANT

Islam gives due importance to the lawful earning by declaring it an obligation. The Holy Prophet (ﷺ) has said:

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ (السُّنَنِ الْكُبْرَى)

“Earning an honest living is a duty next to the principal duty of Iman.”

Peronnel Example

Business is one of the lawful means of earning. The Holy Prophet (ﷺ) adopted business as his profession before prophethood. He left behind detailed guidelines and practical role models in this field for humankind.

The significance of the Holy Prophet (ﷺ) in all fields was his exalted character. He was famous as Al-Sadique and Al-Amin unanimously due to his honesty, truthfulness, trustworthiness, and keeping of promises. These traits were established by his social and trade dealings in Makkah and during his early journeys to Syria and Yamen. Hadhrat Khadijah (RA), who had already heard of the high moral character of the Holy Prophet (ﷺ) lost no time in offering him trade goods by saying: "I would give him twice of what I would give to the other men for the same job" (Al-Tabaqaát Ibn Sa'ad). When the Holy Prophet (ﷺ) came back from the journey, Hadhrat Khadija (RA) was so inspired by his honesty that she requested him for marriage. People used to keep their valuables with the Holy Prophet (ﷺ) because of his trustworthiness. Even on the occasion of migration, there were deposits of Quraysh with the

Holy Prophet and he left back Hadhrat Ali (RA) to pay these deposits to the owners.

The Holy Prophet (ﷺ) was very intelligent and very skilled in the trade as it was his family's profession. The trade he carried out with Khadijah's money, got her double or nearly double what she had given him (Sunan al-Bayhaqi). The Holy Prophet (ﷺ) was easygoing in buying and selling. A companion, Abdullah bin Saib (RA) once said to the Holy Prophet: "My father and mother be sacrificed for you! you were my business partner and how good a partner; you neither disputed nor quarreled. (Sunan Abu Dawood)

INTRODUCTION/PROMOTION OF VALUES OF TRADE

Truthfulness

Truthfulness is the cornerstone of all business transactions. The Holy Prophet (ﷺ) has insisted upon this trait the most. He has said:

(a) "(On the Day of Judgment) A true and honest trader will accompany the Prophets, True-men, and Martyrs." (Suan al-Bayhaqi)

(b) "The trader will be resurrected on the Resurrection Day in a bad state, except those who fear Allah and are righteous and truthful."

(Sunan al-Tirmidhi)

He has forbidden taking false oaths for selling goods.

Mutual Consent

Business transaction can be done only with mutual consent of stake holders. Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِنْكُمْ (النساء: 29)

“O you who believe, do not eat each other’s property by false means, unless it is trade conducted with your mutual consent.”

Avoiding Fraud

Cheating and all types of fraudulent acts are strictly prohibited. It is unlawful for the seller to cheat the clients. Moreover, the purchaser should also be wise enough to check the goods thoroughly and not be cheated.

The Holy Prophet (ﷺ) would not rely on only the apparent state of the goods. He used to check and examine the goods to determine the quality of what was displayed and what was hidden. Once when he saw a heap of wheat in the market of Madinah. He put his hand in the heap and found that the wheat is wet from the inside. He got angry and said:

مَنْ غَشَّ فَلَيْسَ مِنَّا (سنن الترمذی)

“One who does corruption is not amongst us.”

This incident shows the skill of the prophets. Corruption in both quality and quantity is forbidden. Moreover, things are to be delivered well in time. The Holy Prophet (ﷺ) once gave the double price of a horse

against the demand of the seller because that horse was valued the same.

Trading only Lawful Goods

Trading of all unlawful goods is strictly prohibited i.e., alcohol, narcotics, pigs, etc. Moreover, the business of things that can be used for harming the society and morals of the people are forbidden e.g., indecency, gambling, illegal weapons etc.

Exposing the defects of Goods

It is the right of both the seller and the purchaser to be protected from any harm. The Holy Prophet (ﷺ) has said:

لَا ضَرَرَ وَلَا ضِرَارَ (سنن أبي داود)

“Do not suffer a loss and do not give harm to anyone.”

It is evident from this hadith that both parties have the right to protection. Weak aspects of goods are to be highlighted and trade should be conducted in the open market.

Prohibition of Hoarding

Hoarding is creating a shortage of goods in the market for price hiking. Hoarding the needs of society is a severe form of exploitation. The Holy Prophet (ﷺ) has said: “The one who imports is granted and he who hoards is a cursed one.” (Sunan al-Bayhaqi)

Prices are to be determined by natural demand & supply of goods so that both buyer and purchaser could be protected.

Correct Weight and Measure

Fair trade dealing demands correct weight, correct measurement, correct timing of delivery, and ensuring the agreed-upon quality. Almighty Allah has said:

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ (الانعام:152)

“Give measure and weight with full justice.”

The Holy Prophet (ﷺ) would advise the merchants to weigh accurately rather more than the due. (Sunan Abu Dawood)

Elimination of Interest

Allah's Messenger has cursed the one who accepted interest, the one who paid it, the one who recorded it, and the two witnesses to it, saying they were all alike."(Sahih Muslim). As a practical example, the Holy Prophet (ﷺ) abolished the interest of Hadhrat Abbas (RA) in his farewell address.

Respecting the Right of the Debtor

In case the Holy Prophet (ﷺ) took a loan from someone, he would return the same in time. He would give some extra as a gift and would thank and pray for him. In the case of borrowed goods or animals, he would return better than the borrowed one (Sunan Abu Dawood). Once a man came to the Prophet (ﷺ) and demanded his debts and used harsh words. The companions of the Prophet wanted to harm him, but the Prophet (ﷺ) stopped them by saying: "Leave him, as the creditor (owner of the right) has the right to speak"(Sahih al-Bukhari). Moreover, he made it

obligatory to write the deal of loan and endorse two witnesses on it.

Conclusion

- Be trustworthy, truthful, gentle, generous, and easygoing when selling and buying.
- Do not cheat, no matter how much profit it may bring.
- Beware of saying false oaths when buying and selling.
- Beware of reducing the value of the goods of other or raising the price of own.
- Give much charity as this makes your possessions grow and blesses them.
- Be a trader who calls others to Almighty Allah by a good example.

Importance of Zakat

The Holy Prophet (ﷺ) says:

“Anyone whom Allah has given wealth but he does not pay its Zakat, then, on the day of resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, "I am your wealth; I am your treasure.” (Sahih al-Bukhari)

THE HOLY PROPHET (ﷺ) AS A GUARDIAN OF FAMILY

The Holy Prophet (ﷺ) was the complete embodiment of the Glorious Qur'an. Almighty Allah appointed him as role model for the Muslims by saying:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا (الاحزاب:21)

“Surely there is good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much.”

All Family Members are Responsible

The Holy Prophet (ﷺ) has said: “All of you are shepherds and each one is responsible for his flock. A leader of a people is a shepherd and responsible for them. A man is a shepherd over his family and is responsible for them. A woman is a shepherd over her husband's house and his children and she is responsible for them...” (Sahih al-Bukhari)

Education and Grooming of Family

Almighty Allah says in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا (التحریم:6)

“Believers, guard yourselves and your kindred against Fire...”

The Holy Prophet (ﷺ) has warned his family by calling them by name: “People of Quraysh... Abbas... Fatima... Saffiya...! Guard yourselves against fire... I cannot protect you from Allah....” (Sahih Muslim)

The Caretaker of a Big Family

The family of the Holy Prophet (ﷺ) comprises the following member: -

- 11 wives, four daughters, and three sons
- Grandsons and daughters
- Uncles, aunts, cousins and In-laws
- Foster parents and sister
- Servants, whom the prophet considered his family members

Exemplary Husband

The Holy Prophet (ﷺ) was the best husband and caretaker of the family. He has said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي (سنن الترمذی)

“The best among you is, who is best to his family and I am the best among you to my family.”

The Holy Prophet (ﷺ) advised his Ummah about the care of women while delivering his farewell sermon: "O People, it is true that you have certain rights concerning your women, but they also have rights over you. Remember! you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers."(Sahih Muslim)

Six of the Prophet's wives, Hadhrat Khadija (RA), Aisha (RA), Hafsa (RA), Umm Habibah (RA), Umm Salamah (RA), and Sawdah (RA) were from Quraysh. His other wives were Hadhrat Zaynab bint Jahash (RA), Maymunah bint Haris (RA), Zaynab bint Khuzaymah (RA), Juwayriyah bint Haris (RA), Safiyyah bint Huyay (RA) and Mariyyah Al-Qibtiyyah (RA).

Hadhrat Khadija (RA) and Zainab bint Huzaymah (RA) died during the lifetime of the Holy Prophet (ﷺ).

The Holy Prophet (ﷺ) always observed their rights according to the principle set by the Holy Qur'an. He demonstrated complete justice and affection in dealing with all his wives in family affairs. He fulfilled their basic needs within the available means. He managed ample education for his family members.

The Holy Prophet (ﷺ) used to talk to his wives with respect, love, and affection. He would call Hadhrat Aisha (RA) as Aaish with love (Sahih Muslim).

He conducted race twice with Aisha (RA). Once Hadhrat Aisha left the prophet behind and on the second occasion the Holy Prophet left her behind and said: "This is in response to the previous one" (Sunan Abu Dawood). He used to tell stories to his wives to educate and amuse them. He not only allowed Aisha (RA) to play with her dolls but used to gather other girls of *Ansaar* to play with her (Sahih al-Bukhari).

He allowed Aisha (RA) to witness the games of Abyssinians slaves with their spears in Masjid Nabawi on the day of Eid. (Sahih al-Bukhari)

He always appreciated and praised them for all their services and good deeds. He would consult his wife at a very critical stage of his life and accept her opinion (Sahih al-Bukhari).

Respecting their relatives and friends and giving them gifts was a common phenomenon. He would draw lots among his wives before he would go on an expedition and each time, he would take one of them with him by turn. He used to drink water from the same

spot out of extreme love from where Hadhrat Aisha (RA) used to drink. (Madarij al-Nubuwwah)

The Holy Prophet (ﷺ) never forgot the sacrifices of Hadhrat Khadija (RA) and the respect she had for him. The Holy Prophet (ﷺ) always cherished her memory with love and respect. Once, when he talked about her, Hadhrat Aisha told him, 'Why do you keep talking about that old woman? Allah gave you better ones than her.' Allah's Apostle got upset at her remarks and replied: "Allah has not given me a better one. She believed in me when no one else did; she accepted Islam when people rejected me, and she helped and comforted me when there was no one else to lend me a helping hand. She used her property for me when no one gave me anything and she gave me children when no one gave me children."

Exemplary Father

Almighty Allah bestowed upon the Holy Prophet (ﷺ) several children. He raised them with utmost love and care. Their grooming was especially focused upon. Hadhrat Fatima (RA) was his dearest daughter. He managed her marriage with his dearest cousin Hadhrat Ali (RA). The Prophet used to frequently visit her home and kiss her while meeting. If she would come, the prophet would stand up and greet her (Sunan al-Tirmidhi). Especially while leaving for the journey the last person and while returning from a journey, the first person would be Fatima (RA) (Sunan Abu Dawood). Besides all the love, the Holy Prophet (ﷺ) would warn her frequently to safeguard against the fire of the Hell,

protection against which is the ultimate goal of all Muslims.

The Holy Prophet (ﷺ) would visit Hadhrat Ibrahim, his son from Maria on the outskirts of Madinah. He would lift him and kiss him. Similarly, he took care of all his children with extreme love and affection. He did not make any difference between his children and his step-children. He treated them with the same love and compassion and drew their attention to whatever was necessary for their education. Once he saw Umar, the son of Umm Salamah (RA) from her prior marriage to Abu Salamah (RA), eating from all sides of the dish and said to him: "O boy! mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you" (Sunan Abu Dawood).

All of the Prophet's children, except for Ibrahim (RA), were from Hadhrat Khadija (RA). They were Qasim, Abdallah, Zaynab, Ruqayyah, Umm Kulsoom, and Fatimah (RA). Ibrahim, was from Mariyyah (RA). His sons died when they were quite young and his daughters grew up and got married. The Holy Prophet (ﷺ) has embarked upon his followers to consider it their religious duty to treat the children well and groom them properly. He has said:

أَكْرِمُوا أَوْلَادَكُمْ، وَأَحْسِنُوا أَدَبَهُمْ (سنن ابن ماجه)

"Respect your children and groom them."

Exemplary Brother/Cousin

The Holy Prophet (ﷺ) was having no real brothers and sisters. He had a foster sister Hadhrat Sheima (RA). Whenever she used to meet the prophet,

the prophet would stand up for her and offer every kind of respect, help her and give gifts to her. The Prophet took Hadhrat Ali (RA) under his responsibility and raised him to alleviate his uncle's burden. He groomed him with utmost love and care. He arranged his marriage and gave him his dearest daughter in marriage.

The behavior of the Holy Prophet (ﷺ) with his cousin, Hadhrat Umm Hani (RA), the sister of Hadhrat Ali (RA), was very kind. He would visit her home. Even on the night of Mairaj, he was at her home. His other cousin Abdullah bin Abbas (RA) was also loved much by the prophet. He was blessed with the prophetic prays of Islamic knowledge. He was called the scholar of the Ummah and spokesman of the Holy Qur'an.

Exemplary Son

The Father of the Holy Prophet (ﷺ) died before his birth and his mother died when he was only six years old. He was raised by Hadhrat Haleema (RA), his foster mother, and Abu Talib his uncle. He gave great respect to both of them. He extended financial assistance to his foster parents. Whenever they came to him, he treated them well and offered gifts.

Exemplary Grand Father

Lifting his minor grandsons and daughters on the back to amuse them is a well-known prophetic Sunnah. Lifting of Hadhrat Hasan (RA), Husain (RA), and Hadhrat Umama (RA), even while offering his prayer is also recorded in hadith narrations. The Holy Prophet (ﷺ) would frequently kiss them and give them a ride on the back of a camel. He would ask the

children to come with him running and then hug them out of love for their amusement. All these activities resulted in a strong attachment of the children to their grandfather.

Exemplary Relative

He emphasized the importance of not breaking relations with one's relatives. He gave the following piece of advice to someone who asked to tell him of a good deed that could take him to Heaven: "Worship Allah without joining him none in your worship, pray, give zakat and maintain good relations and ties with your kin"(Sahih Muslim). The Holy Prophet (ﷺ) has enjoined upon his followers to "Join ties with those who cut off ties with you, pardon those who oppress you and be good to those who evil to you" (Musnad Ahmad).

His uncle Abu Talib was his big protector. The Holy Prophet used to respect him as an elder of his family. Fatima Bint Asad (RA) was the mother of Hadhrat Ali (RA). She had raised the Holy Prophet (ﷺ) during childhood. The prophet used to visit and give gifts to her. When she died, the prophet dug her grave, prayed for her, and acknowledged her services as his caring mother (Wafa al-Wafa). When his cousin Hadhrat Ja'far (RA) got martyrdom, the Prophet ordered his daughter Fatima (RA) to manage his aggrieved family (Sunan Abu Dawood). The Holy Prophet (ﷺ) used to respect his uncle Hadhrat Abbas (RA) like a son respects his father. He has said that uncle is like father and aunt is like mother. (Sahih al-Bukhari)

Treating Servants as Family Members

Zaid Bin Haritha (RA) was his slave, who was freed and adopted as a son by the prophet due to his loyalty. The Holy Prophet (ﷺ) managed his marriage with his cousin Zainab (RA), a prominent lady of Quraysh. The Prophet made him commander of many military expeditions. His son Usama Bin Zaid (RA), was the most beloved man to the prophet. The Prophet made him commander of the military expedition. Umm Aiman (RA), was a family servant of the prophet. He declared her as his mother (Al-Jami' al-Sagheer). He would joke and amuse her frequently (Ibn Saad). Anas Bin Malik RA was his volunteer servant. The prophet never treated him harshly.

The Holy Prophet has ordered the Muslims about the care of the slaves in these words: "They are your brothers, given under your custody. Give them to eat what you eat and give them clothes that you wear. Don't give them so much work that they cannot do it and if you give them, so help them in doing the same" (Sahih al-Bukhari). He also declared it forbidden to beat them.

Conclusion

- Respect, love, and care of all relatives, and extending a hospitable attitude towards them is Sunnah of the Holy Prophet (ﷺ).
- Education and grooming of family members for guarding against the fire of Hell is every Muslim's duty.
- Strong bondage among the family members through frequently visiting them, and arrangement

of entertainment for their amusement are their rights. Islam strongly, emphasizes maintaining blood relationships in all situations.

- Giving gifts generously to all relatives, and serving the guests properly are features of the Islamic Social System. Sharing their happiness and grief and extending support accordingly are social obligations.

SPEAKING THE TRUTH

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ
لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَّ فَوْزًا عَظِيمًا (الاحزاب: 71-72)

“Believers, fear Allah and speak the truth: Allah will set your deeds right for you and will forgive you your sins. Whoever obeys Allah and His Messenger has achieved a great triumph.”

Saying of Quaid-e-Azam

FAITH, UNITY & DISCIPLINE

“I have no doubt that with unity, faith and discipline we will not only remain the fifth largest State in the world but will compare with any nation of the world....You must make up your mind now. We must sink individualism and petty jealousies and make up our minds to serve the people with honesty and faithfulness. We are passing through a period of fear, danger and menace. We must have faith, unity and discipline.”

(Karachi, 28 December 1947)

THE HOLY PROPHET (ﷺ) AS A MILITARY COMMANDER

The Holy Prophet (ﷺ) is a complete role model for all mankind in all walks of life. His services to humanity are profound and meticulously recorded in history. He was the complete and true embodiment of the teachings of the Holy Qur'an. The success of human beings in life here and hereafter is dependent on honestly following the practical guidelines of the Holy Prophet (ﷺ). Besides other fields of life, the Holy Prophet (ﷺ) was the most successful military leader. His leadership pattern includes both theoretical and practical guidelines. Some prominent features of his prime personality are discussed below.

1. Introduction of Objectives of War

Earlier to the Holy Prophet (ﷺ), there was no noble objective of war. Wars were fought for looting, making slaves, securing the interests of one's tribe, a show of power, and other worldly minor things. The Holy Prophet (ﷺ) made it obligatory that war should be fought for some definite and positive objective and to seek the pleasure of Almighty Allah. The following objectives of war were defined by him: -

- (a) Preservation of peace
- (b) Protection of life, property, and honour of citizens
- (c) Elimination of oppression
- (d) Freedom of faith and removal of hindrance in the way of Islam

Almighty Allah says in the Holy Qur'an:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا
يَعْمَلُونَ بَصِيرٌ (الأنفال: 39)

“And fight with them until there is no more *Fitna* (mischief and persecution) and the Religion is all for Allah. But if they give up, then surely, Allah is All-Seeing of what you do.”

The Holy Prophet (ﷺ) has said: “Expeditions are of two kinds. As for one who seeks the pleasure of Allah, obeys the leader, spends in charity from his precious possessions, shows leniency to his colleagues, and avoids corruption, then the entirety of his sleep and vigilance is rewarded. As for one who fights out of pride, shows off, and seeks a reputation, who disobeys the leader and commits corruption in the land, he will return with nothing of importance.”

(Sunan Abu Dawood)

2. Exalted Character

It is agreed upon fact that the Holy Prophet (ﷺ) had the greatest morals. He was praised by Almighty Allah by saying:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (القم: 4)

“And indeed, you possess a great character.”

When the enmities of the non-Muslims were at their peak, the Holy Prophet (ﷺ) challenged all his enemies and said:

فَقَدْ لَبِثْتُ فِيكُمْ عُمَرًا مِّنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ (يونس: 16)

“I lived among you a whole lifetime before it (came to me). Do you not use your intellect?”

This was his noble character which made him a successful commander who attained his goals and gained historic victories in the battles. Special attention must be given to the character-building of the commanders and troops.

3. Determination

The determination of the commander or manager in his plans is of utmost importance. The Holy Prophet (ﷺ) was blessed with this competence enormously. His decisions were well-deliberated and goal-oriented. He would remain firm in his discussions. Once the pagans came to his uncle Abu Talib to stop the prophet from preaching. The Holy Prophet (ﷺ) replied firmly: "O my uncle, by Allah, if they put the sun in my right hand and the moon in my left hand in return for my giving up this cause, I would not give it up until Allah makes truth victorious, or I die in His service".

(Ibn Kathir, Al-Seerah al-Nabawiyah)

On the occasion of Uhud, on the insistence of young companions, he decided to encamp the army outside Madinah. When the decision was finalized and preparation for moving towards Uhud was completed, the companions asked again to change the decision and defend from within the city instead of encamping outside Madinah. He replied with a resolution: "It is unworthy of a prophet to put down his arms after he has put it on until Allah judges between him and his enemy. (Ibn Kathir, Al-Seerah al-Nabawiyah)

4. Conviction in Success

The Holy Prophet (ﷺ) invited the people toward Almighty Allah with love and politeness. He bore all

difficulties of the enemies in this way. He was quite confident that the ultimate success will be with the Muslims. He would frequently announce it publicly, which resulted in boosting the morale of his troops.

While migrating from Makkah to Madinah when Suraqa Bin Malik tried an unsuccessful attempt to captivate the Holy Prophet (ﷺ), he said to Suraqa bin Malik that Rome will be conquered by the Muslims and the bracelets of Caesar would be given to him.

(Sunan al-Bayhaqi)

While digging the trench in the battle of Ahzaab, a tough rock appeared which the companions could not break. The Prophet (ﷺ) picked up the shovel and stroked hard on the rock. On the first spark of the strike, the Holy Prophet (ﷺ) said: "I am given keys of Syria and I see red palaces of Syria.", and on the second he said: "I am given keys of Faris and I see white palaces of Mada'in." On the third strike he said: "I am given keys of Yaman and I see the door of Saná."

(Musnad Ahmad)

He was sure that complete peace would appear and prevail as a result of his struggle. He prophesied that: "A lone lady fully dressed with gold/jewellery would travel from Heerah (Iran) to Makkah to perform Tawaf but she will not be worried about anything except Almighty Allah." (Sahih al-Bukhari)

5. Knowing the Talent of Soldiers

Recognizing the true potential of one's human resources leads to correct decision-making. This skill was profoundly found in the Holy Prophet (ﷺ). He would always deploy the right man for the right job

resulting in guaranteed success. The Holy Prophet (ﷺ) was fully aware of the people of battle, people of intellect, well-off people with generosity, people of media (poetry and oratory), people of hypocrisy with a vested interest, and the people of all other capabilities. The Holy Prophet (ﷺ) would utilize all of them accordingly. He gave the flag to Ali (RA) during the battle of Khyber to conquer the most crucial fortress and eventually he conquered. He assigned the duty of countering the enemy propaganda to Hassan bin Thabit (RA) and he did it well. Services of Zubair bin Awam (RA), Khuzaima (RA), and some others were utilized for military intelligence. All of them accomplished their tasks. He assigned medical and logistic services to women companions.

6. Preference of Peace over War

History of early Islam reveals that the Holy Prophet (ﷺ) bore all hardships of the Quraysh for 13 years but did not initiate war against them. He tried every strategy while dealing with the Quraysh to avoid conflict during the Makkkan period. He opted for war when it became unavoidable. In the wars too, he kept the bloodshed up to the extreme minimum. He made peace treaties with Jews after migration. He set free 80 attackers of Quraysh who were caught right before the treaty of Hudaibia to avoid an armed conflict. Moreover, he made the treaty of Hudaibia on almost adverse conditions for establishing peace. Historically, peace resulting from this treaty gave a big boost to expanding the message of Islam. Peace remained the top priority of the Holy Prophet (ﷺ) throughout his life.

Almighty Allah says in the Holy Qur'an:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
(الانفال:61)

“And if they incline to peace, then incline to it and trust in Allah; surely He is the All-Hearing, the All-Knowing.”

7. Introduction of Ethics/Rules of War

Earlier, to the concept of Jihad, the Arabs were not bound by any ethical code of war. Even the modern-age war history does not have a good record of the same. Even today it is said that “everything is fair in love and war”, which speaks of the mindset of the modern world about the ethics of war. Contrary to this, the Holy Prophet (ﷺ) made it obligatory for Muslims to adhere to the ethics of war. Following are some of the ethics of war taught by Islam: -

- Justice with the enemies
- Strict adherence to agreements
- No mutilation of dead bodies
- Protection of non-combatants i.e., women, children, old men & religious leaders
- Nice treatment with captives
- No forceful change of religion
- No harm to the general population, places of worship, trees, crops and even animals

8. Bravery

In most of the battles of the Holy Prophet (ﷺ), he fought against larger armies with smaller ones and won. In Badr, Uhud, Khandaq, etc, he did not care for the proportion of the number of armies. The Holy

Prophet (ﷺ) used to lead his troops from the front and always remained on the most dangerous front in wars.

In the battle of Thaqeef, when the Muslims scattered due to the heavy use of archery by the enemy, he kept on forwarding toward the enemy continuously ahead of his troops and calling them to join him. Resultantly, all the troops gathered together, joined the Holy Prophet (ﷺ), and won the battle.

(Sahih al-Bukhari)

When one of the enemy got control over the sword of the Holy Prophet (ﷺ) during retrieving from a battle and asked: “who will save you from me?” The Holy Prophet (ﷺ) confidently and fearlessly replied: “Allah”. The enemy got frightened, started trembling, and lost control of his sword. (Sahih al-Bukhari)

9. Consultation with the Companions

Mutual consultation has cardinal importance in correct decision-making. It has been enjoined by Almighty Allah in the Holy Qur'an. Following are few examples of consultation of the Holy Prophet (ﷺ) with his companions and taking them into confidence: -

- (a) The Holy Prophet (ﷺ) took Ansaar and Muhajireen into confidence before leaving for the battle of Badr.
- (b) He changed location of the Muslim camp at Badr on the suggestion of a companion.
- (c) He decided to set free the captives of Badr after consultation with the companions.
- (d) He opted to fight the battle of Uhud outside Madinah against his own opinion to defend from within the city of Madinah.

(e) He accepted the suggestion of Salman Farsi (RA) for digging the trench in the battle of Ahzaab on the pattern of Persian strategy of war.

(f) On the feedback of companions, he gave up the option of compromising and eliminating the tribe of Ghatfan from the battle of Ahzaab by giving a portion of the agricultural production of Madinah.

(g) He consulted his wife Umm Salama (RA) on the occasion of Hdaybia, and acted upon her suggestion, resulting in the normalization of the critical situation.

(Sahih al-Bukhari, Sahih Muslim & Mu,atta Malik)

10. Self-Sacrifice

The Holy Prophet (ﷺ) used to remain ahead of his companions in offering self-sacrifices. He did not get any privilege for himself in this regard, rather he insisted willingly on offering more sacrifices than his troops. History of the wars revealed that injuries were inflicted on him in the battle of Uhud. He led from the front alone in the most dangerous phase of the battle of Hunayn.

He fastened two stones with his stomach to control hunger, while the companions were fastening one stone during the digging of the trench before the battle of Ahzaab. He personally participated in digging and shifting the mud (Shama'il al-Tirmidhi).

He dug the most difficult place personally. When the companions could not break a hard rock, the prophet himself picked up the hammer and broke the rock into pieces. (Musnad Ahmad)

While going for the battle of Badr, the Holy Prophet (ﷺ), Hadhrat Ali, and Hadhrat Abu Lubaba (RA) were sharing one camel due to scarcity of camels. They would ride one by one. The two companions offered their turn of ride to the Holy Prophet out of respect. The Holy Prophet did not accept the offer and said: “you are not stronger than me and I am also concerned about reward.” (Musnad Ahmad)

11. The Most Beloved Leader

The Holy Prophet (ﷺ) was the most beloved leader in history. His companions used to serve their selves as a shield to protect him in wars.

(Ibn Kathir, Al-Seerah al-Nabawiyah)

Once a companion Khubaib (RA) was caught by the enemy and at the time of execution, the leader of the enemy Abu Sufyan asked him: “Do you like that Muhammad be executed instead of you and you enjoy with your family?” Khubaib (RA) instantaneously replied: “I do not want even a thorn pricks my prophet at his home instead of my life” (Zaad al-Maáz).

Female companions would show more concern about the safety of the Holy Prophet than their close relatives i.e., brother, father, and husband. They would express their satisfaction when they knew that the Prophet (ﷺ) has returned safely even though their family heads have died in the battlefield.

(Al-Seerah al-Halabiah)

12. Boosting the Morale

The morale of the army plays more role than their numbers and logistics. Morale boosting of the companions was the prime focus of the Holy Prophet

(ﷺ) in all of his battles and other difficult times. He would generously praise his troops for any good deed.

Once addressing Sa'ad bin Abi Waqas (RA), while he was throwing his arches on the enemy, the Holy Prophet (ﷺ) said to him: “فداک امی وابی” My mother and father may be sacrificed for you.” (Musnad Ahmad)

His strategy comprises giving good news to his troops of the great success of having the status of Shaheed in the battlefield. He would frequently motivate his companions to participate in the battles by telling them the rewards of taking part in the battles and remaining Ghazi.

13. Discipline

Discipline is the key factor in all military expeditions. The Holy Prophet (ﷺ) has emphasized a lot on maintaining discipline among rank and file. The regular fundamental rituals of worship inculcate discipline among the Muslims. It has been repeatedly instructed to be obedient to commanders in all situations. Adherence to prescribed timing, strictly following the commander, unity, and dress code are the practical lessons of prayer. This is why prayer could not be abandoned even in war. The Holy Prophet (ﷺ) trained his companions in a manner that they became strict disciplinarians. However, when some of them violated discipline in the battle of Uhud, the breach resulted in the loss of 70 lives and a partial defeat.

14. Economical Use of Resources

Ensuring careful and judicious use of logistics is one of the key characteristics of a successful

commander. The Holy Prophet (ﷺ) was judicious in the deployment of troops and weapons for wars. He instructed the troops to “Throw the arrows only when the enemy is close and on your target” (Sahih al-Bukhari). He forbade the slaughtering of military animals in the battles (Sahih al-Bukhari).

He would arrange food and water for the troops for the journey. He would look into the available stock of food and estimated period of journey and would consume accordingly. He deployed the troops absolutely according to the demand of the mission.

15. Achievement with Minor Loss

The management of battles of the Holy Prophet (ﷺ) in terms of life loss was extraordinary. In more than 70 battles, the life losses of Muslims were 259 and that of the infidels were approximately 789. With this negligible number of life losses, he conquered the Arab Peninsula and established the Islamic State. This shows that the enemy propaganda that Islam has spread with the sword is not more than a lie.

16. Well Planned & Prepared Battles

The Holy Prophet (ﷺ) would plan the battle after thorough deliberation. He would keep all possible positive and negative aspects in view. Physical and professional training of troops and preparation of horses and camels for battle was a regular phenomenon. Arrangement of arms and other military logistics would remain under his focus. Correct deployment of troops and logistic support would finally appear in the shape of the success of the Muslim army.

17. Use of Military Intelligence

The use of intelligence has been considered one of the basic tools of war throughout history. It is gaining maximum information about the enemy's strengths and weaknesses, movement, plans, morale, loyalty, etc (Operational Intelligence). On the other hand, safeguarding own important information, and countering enemy operations is also of crucial importance (Counter Intelligence). The Holy Prophet (ﷺ) would utilize this tool for all of his battles. He would consider all such information in the planning of his battles. He would get and authenticate the information from multiple sources.

18. Maintaining Unity among the Army

The general saying that union is strength has deep military meaning. Teamwork is the key to success in all collective missions. The Holy Prophet (ﷺ) has declared Muslims as organs of the same body, which protect each other. There are numerous Qur'anic verses and ahadith of the Holy Prophet (ﷺ) which endorse the importance of unity. The Holy Prophet (ﷺ) has practically emphasized a lot on this aspect of military life. He ensured the unity of the army in all circumstances. Almighty Allah says in the Holy Qur'an:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ
(الصف:4)

“Indeed! Allah loves those who fight for His cause in ranks as if they were a solid structure.”

He taught his companions that preference based on race and colour is *Jahilliyah*. He also forbade

religious sectarianism. He declared discrimination on ethnic grounds as dirt. He declared Taqwa as the only criterion for preference.

19. Caring for the Troops

He would take care of his troops in all difficult situations. He would share the burden of their troubles and sufferings. Visiting, consoling, and arrangement of treatment for injured companions in battles were his noble habits. War wounded used to be kept in a tent in Masjid Nabawi for treatment. The Holy Prophet (ﷺ) would frequently visit their home. He would personally participate in looking after the widows and orphans of soldiers. When his cousin Jafar (RA) was martyred, he asked Fatima (RA) to arrange meal for the aggrieved family (Sunan Abu Dawood). He married several such widows to help them. He would educate the community and insist upon helping this faction of society.

20. An Icon of Humbleness

The Holy Prophet (ﷺ) never demonstrated an iota of pride throughout his life. He declared pride the most heinous sin. Praising and thanking Almighty Allah for all his achievements have been recorded in the books of history. On the occasion of the grand victory of Makkah, he was bowing his head with humbleness so that it was touching the back of his camel.

(Ibn Hisham, Al-Seerah al-Nabawiyah)

While returning from the battle he would pray: "There is no god but Allah alone, He has no partner, He is the Lord and He has the praise, and He is Controller of all things. We are returning repenting on sins, worshipping, prostrating, and praising our Lord.

Allah fulfilled His promise, helped His servant, and defeated the parties alone.”

(Ibn Kathir, Al-Seerah al-Nabawiyyah)

21. Strong Contact with Almighty Allah

The Holy Prophet (ﷺ) used to maintain strong contact with Almighty Allah in all situations. He would continuously seek the help and pleasure of Almighty Allah. After carrying out all human efforts, on the night of the battle of Badr, he prayed to Almighty Allah: “If you defeat this small group of Muslims, there will remain none to worship you.”

(Ibn Hisham, Al-Seerah Al-Nabawiyyah)

Conclusion

- The Holy Prophet (ﷺ) changed the concept of war altogether.
- Wars for higher goals with strict codes of conduct were introduced.
- The Holy Prophet safeguarded even the rights of enemies.
- He always put himself in the line of danger ahead of his comrades.
- He always led from the front in any situations.
- He kept in view all aspects of war i.e., men, logistics, intelligence, planning, training, etc.
- He proved himself the most successful leader in history through comprehensive planning, management, motivation, and elevated character

SALIENT FEATURES OF ISLAMIC CIVILIZATION

Introduction

Civilization is a human society with well-developed social organizations or the culture and way of life of a society or country at a particular period in time. It is the opposite of barbarism and chaos. Civilization is an advanced stage of human society, where people live with a reasonable degree of organization and comfort and can think about things like art and education.

A civilization is generally defined as an advanced state of a human society containing highly developed forms of government, culture, industry, and common social norms. Civilization is the refinement of thought, manners, or taste. It is a relatively high level of cultural and technological development. It includes the systematic way of life, religion, customs, goals, education, arts, language, literature, social manners, politics, economics, law, tradition, dress, food, etc. It covers the whole of life. Religion is a central defining characteristic of civilizations. Civilizations have frequently been identified by religions.

Islamic civilization means a civilization based on Islam, which is a religion of a comprehensive way of life. Islamic civilization had strongly contributed to world progress. It considered not only the well-being of the Muslim ummah but also the progress of humanity at large.

1. Tawheed

The keystone of Islamic civilization is the core belief of Tawheed. The belief that the whole universe has been created by One Allah. He is the only Lord, Sustainer, and Ruler. Sovereignty rests only with Almighty Allah. His commandments are to be unconditionally obeyed in all fields of life. The belief of Tawheed influences all spectrums of life. Its reflection can be seen in all customs, traditions, laws, and norms of society.

Almighty Allah says:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ... (يوسف: 40)

“All authority to govern rests only with Allah. He has commanded that you serve non but Him.”

2. Based on Revealed Knowledge

The significance of Islamic Civilization is that it is based on Qur'an and Sunnah. All Dos and Don'ts are from Almighty Allah through prophets. No one can change the injunctions. The majority cannot make laws against Qur'an and Sunnah. This aspect of Islamic Civilization guarantees its protection from any wrong alteration. Other civilizations are based on human knowledge and experiences which may be right or wrong and are continuously changing. The Holy Prophet (ﷺ) has said in his farewell address: “Verily, I have left amongst you the Book of Allah and the Sunnah of His apostle, which if you hold fast, you shall never go astray.” (Mu'atta Malik)

3. Focus on Akhirat

The belief of Akhirat is a great incentive for self-accountability. Muslims keep the accountability of Akhirat in focus while doing anything. It restricts them to purposeful activities in their individual as well as collective lives. Almighty Allah has said:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ (العنكبوت: 64)

“The present life is nothing but sport and amusement. The true life is the residence in the Hereafter, if only they knew.”

4. Education

Education is a distinct feature of Islamic Civilization. Islam strongly promotes education to the extent that it emphasizes seeking education from cradle to the grave. Even the first revelation from Almighty Allah was about knowledge. Almighty Allah has said:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (الزمر: 9)

“Ask them: are those who know equal to those who do not know?”

The effect of importance of knowledge is evident in Islamic History. The Muslim scholars in the early centuries have contributed immensely to various aspects of knowledge, ranging from religion and theology to medicine, optometry, chemistry, astronomy, philosophy, geography, etc. Besides

theologians, they were having contemporary knowledge of other sciences and besides scientists, they were knowing the religion.

5. Character Building and Moral Values

Islam is all about character building of individuals as well as nation. Brilliant ideas can do nothing if not transformed into actions. Islam aims at adopting its unique and universal moral values. Islamic moral values are the guarantee of social peace and happiness. These values lead to human success and progress. Almighty Allah has said: “Allah does not change the condition of people until they change their inner selves”. (Al-Raád: 11)

No one has priority on others based on race, color, tribe, etc., but on the basis of character.

Almighty Allah has said:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ (الحجرات: 13)

“Verily, the noblest of you in the sight of Allah is the most God-fearing of you.”

Islamic moral values are continuously promoted by enjoining good and forbidding evils. It has been declared the duty of all Muslims to perform it according to their capacities.

6. Protection of Faith, Life, Property and Honour

Islamic civilization considers that the killing of one human being is like the killing all. Faith, property, and honour of all citizens are protected and violation of the same is a heinous crime. It has repercussions in both the life in the world and the life after death. All citizens of the state have the right to equally enjoy this

protection regardless of their religion. This has remained the beauty of Islamic civilization that an environment of harmony and security prevailed over the centuries on the land it occupied.

7. Rule of Law

All citizens are equal in front of the law and are governed by the same law. Rich and poor, elite and commoner are equal in the eye of the law. Everyone is accountable in life here and hereafter. The Holy Prophet (ﷺ) has said: “O people! Those who came before you were only destroyed because when one of their nobles stole, they let him off, but when one of the weak people among them stole, they would carry out the punishment on him. By Allah, if Fatimah the daughter of Muhammad were to steal, I would cut off her hand.” (Sunan Ibn Majah)

8. Social Bindings/Universal Brotherhood

Islam wants strong social and family bonds. Muslims are brothers and must be sincere and cooperative with each other. They are like one human body and should share each other's pain. All have social obligations and rights. All are to protect each other's honour, property, and life. Cutting off the ties with the relatives is unlawful. Region, language, ethnicity, and colour should not hamper these bonds in any way. Islam believes in universal Islamic brotherhood, especially among Muslims, and human brotherhood among the whole of mankind in general. Respect and caring for elders is a prominent feature of Islamic civilization. There is no concept of sending elderly people to Old Age Houses. Old people are

considered a source of the blessing of Almighty Allah. Moreover, maintaining strong ties with all relatives is great value.

9. Justice and Equality

Islam is truly the civilization of justice and equality. All citizens have equal basic human rights irrespective of creed, ethnicity, and language. There is no class system in Islam. All have the right to indiscriminate justice. No gender discrimination is allowed in all the basic rights. The enemy has also the right to justice. Even the animals have rights that are to be protected.

10. Universal, Comprehensive and Integrated Teachings

It is the first civilization which embraces the entire humanity. It declared equality of all human beings of all origins, races and colours. Its principles are equally applicable across the globe. This civilization addresses all human beings on an equal basis because it is based on principle of Qur'anic verse:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ (الحجرات: 13)

“Verily the most honored of you in the sight of Allah is he who is the most righteous of you.”

Islamic civilization integrates faith with state affairs and integrates empirical science with revelation. There is no conflict between religion and science. There is no room for secularism; because Islamic civilization integrates the body with the spirit (material

vs spiritual). It integrates the worldly life with the life after death. It is a civilization based on the Qur'anic verse that urges Muslims to link their worldly routine activities to the hereafter. Almighty Allah has said: "But seek, with the (wealth) which Allah has bestowed on you, the Home of the Hereafter, nor forget your portion in this world: but you do good, as Allah has been good to you, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief."

(Al-Qasas: 77)

11. Accountability

Consistent self-accountability has been declared everyone's responsibility for the moral and social uplift of individuals and society. Moreover, all public office holders are to be accounted for their actions across the board and may see the consequences of their deeds. Even the head of the state is subject to accountability by the institutions as well as the general public. Belief in Akhirat inculcates the ultimate and everlasting sense of accountability in the believers. The Holy Prophet (ﷺ) and early rightly guided caliphs used to offer their selves for public accountability and would remain ready for payback.

12. Moderation

Islam opposes any sort of extremism in all dimensions of human life. It invites people to exercise rationalized moderation in all walks of life. Moderation in thoughts and actions including all fields of life has been emphasized. It gives human reason a high position; because its faith is based on reasoning and conviction. It rejects superstitious and unfounded

beliefs. However, it does not go extreme to deny the truths which are not directly related to empirical knowledge but can be proved by empirical knowledge and rational thinking. Islamic civilization emphasizes on balanced approach towards all matters of life including earning and spending, eating and drinking, and all other things. It insists on the equilibrium between the material and the spiritual dimensions of life.

13. Religious Harmony and Pluralism

This fact is established through the constitution of Madinah which was the outcome of the wisdom of the Holy Prophet (ﷺ), where Muslims and non-Muslims were guaranteed religious freedom. In the Islamic civilization, minorities have the right to practice their religion. They have the right to life, property & honour. Minorities are to be helped out at the individual as well as state level in difficult times. Sectarianism has no room to grow in Islamic society. Islam is the most pluralistic religion. It coexists with other religions, allowing their followers full religious autonomy. Similarly, there is no preference based on caste, creed, language, and locality among the people. Human dignity is a universal value of Islamic Civilization.

14. Modesty

Islam has blessed women with extreme respect as a mother, a sister, a daughter, and a wife. Islam considers both genders equally important for the growth of society. Islam has enjoined some social etiquettes on both genders to maintain mutual respect and protect society from disorder. These are guarding

the gaze, guarding the tongue against vulgarity even in the jokes, no meeting of a man and woman in isolation without Mahram, and compulsory wearing of the modest garment, covering the whole body, neither too thin nor too tight. Islamic legal system protects these norms for implementation in society in a true sense. All indecent acts including adultery have been considered big sins. They have severe punishments in this world and hereafter. Moreover, any nation whose young generation is involved in immodest deeds will perish.

15. Environmental Protection

The protection of the environment is a basic need of human life. Islam encourages its followers to preserve water and other natural resources for durable utilization. Wastage of resources and extravagance are unlawful. Tree plantation and its look after, cleanliness, removal of dangerous things from roads and protection of wildlife, prohibition of utilizing birds as aim/target and subsequently killing them, justice with the animal, etc. all are strongly recommended by Islam for the betterment of human life.

Conclusion

Islam has a unique civilization better than all other civilizations. Islamic civilization has prevailed over all other civilizations for centuries when the Muslims were abiding by the principles of Islam. We should genuinely take pride in our own culture and civilization. We should confidently follow our norms of civilization and should get rid of the mental slavery of western civilization. Generally, western civilization does not suit our religion and culture. Following it

blindly is in no way beneficial for us. We should critically see and adopt only good aspects of western civilization i.e. hard work, education, research, technology etc. We should counter the Civilization War by improving our education and character building. We should protect our youth, men, and women from drug addiction and the negative use of social media. We should divert their potential to positive things. We should educate our youth about the propaganda war of the enemy. We should build a counter-narrative for the same; the narrative of honesty, self-respect, pride, and continuous struggle.

Saying of Quaid-e-Azam

“We do not demand Pakistan simply to have a piece of land but we want a laboratory where we could experiment on Islamic principles.”

(Islamia College Peshawar, 1946)

RISE AND FALL OF MUSLIM UMMAH

The rise and fall of civilizations are a common phenomenon in human history. Both rise and fall have some natural reasons behind them. Muslim Ummah has no exception in this regard. Muslims ruled over the majority of the world for centuries but could not sustain it. A genuine analysis of the causes and effects of the same is necessary for the renaissance. We can understand the causes of the rise and fall of Muslim Ummah through the following main features.

1. Character

The most important factor behind national rise and fall is character. It is the national character that causes the rise of a nation and vice versa. The Muslims led the world when they were strong in character and faced humiliation when their character became weak.

Almighty Allah has said:

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ (هود: 117)

“Your Lord is not such that He would destroy towns unjustly while their people are good in their ways.”

The importance of the human factor in shaping civilization has been clearly stated in the Holy Qur’an. Almighty Allah said: “Allah does not change the condition of a people until they change their inner selves” (Al-Raád: 11).

In another chapter of the Holy Qur’an, Allah said: “Corruption has appeared everywhere because of what people have done” (Al-Room: 41).

The main elements of character are honesty, truthfulness, fulfillment of the promise, keeping of trust, justice at state, institutional and individual levels, and respecting human rights. Character building should be our main focus primarily at the family level. The education system should include more topics in the syllabus and should generate practical activities for inculcating the same. Print and electronic media should also play their role in this regard. All citizens should take it as their social obligation at large. Every elder in society should take part in the transformation of the collective character.

The early Muslim Ummah possessed good character and strong moral values. They were following teachings of the Qur'an, which contributed to the rise of Islamic civilization. Those good manners and excellent attitudes have now vanished; hence, civilization has collapsed. The Muslim Ummah can regain its glory by adopting the same character that its predecessors possessed.

2. Lack of Unity

The Holy Prophet (ﷺ) united the scattered Arabs tribes into one Muslim community. He declared all divisions based on race, ethnicity, colour, etc un-Islamic. Almighty Allah has advised the Muslims to refrain from falling into factions, which is the cause of weakness. Allah says:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ
اللَّهَ مَعَ الصَّابِرِينَ (الانفال: 46)

“And obey Allah and His Messenger, and do not quarrel with one another lest you should lose courage and your power depart. Be steadfast, surely Allah is with those who remain steadfast.”

Division based on sect, ethnicity, language, and region is one of the main reasons for the fall of the Muslim Ummah. The Muslims may rise again if they leave these divisions and become one Ummah.

3. Love of the World and Fear of Death

Love for worldly benefits makes people weak and cowardly. Such people cannot face difficulties and challenges. Islam spread across the globe when the Muslims were strong, brave, and focused on Akhirat.

The Holy Prophet (ﷺ) has said: “Nations are about to unite (and call) each other to set upon you, just as guests are invited to a plate of food.” It was asked: “Will it be because of our lack of numbers that day (i.e., will be less in number)?” He replied: “Rather, you will be many on that day, but you will be like a layer of foam (that floats) on the river. Allah will remove your fear from the hearts of your enemies and put *Wahn* into your hearts.” It was asked again: “O Messenger of Allah, what is *Wahn*?” He replied: “Love for the world and hatred for death.” (Sunan Abu Dawood)

4. Relationship with the Holy Qur’an

The Muslim Ummah needs to refer to the right teaching of the Holy Qur’an and Sunnah of the Holy Prophet (ﷺ), which are the two legacies left by the prophet.

The Holy Prophet (ﷺ) has said: “I left for you two legacies, when you hold them firmly you will never go astray, book of Allah and my Sunnah”.

(Mu'ata Malik)

The present tragedy is that the Muslims habitually recite the Holy Qur'an without understanding. They do not consult it for practical guidance. Especially they neglect its social and political teachings. For the renaissance, the teaching of the Holy Qur'an should be the top priority at all levels of education (formal and informal). Moreover, injunctions of the Holy Qur'an should be implemented at all levels and in all fields. The Holy Qur'an should not be taken as the source of only blessings but the source of practical guidance.

5. Decline in Knowledge

The decline of Muslims' character is closely related to the decline in knowledge. Seeking knowledge has been encouraged from cradle to grave. Unfortunately, Muslims are especially backward in education contrary to its importance. The separation of religious and contemporary sciences has reduced the scope of education. There are two types of Educational Institutes and graduates accordingly. Generally, the Ulama are unaware of modern sciences and the modern educated people are unaware of the basics of Deen. Intellectual stagnation, lack of research/analytical approach, and lack of intellectual debate in both fields have further contributed to worsening the situation.

The role of Ijtihad which highly contributed to the development of early Muslim Ummah had come to an end. Fanaticism to juridical as well as theological schools of thought had become widespread. The academic advancement along with other important factors contributed to the glory of Muslim civilization in the early centuries. Islamic civilization reached the pinnacle of development and progress in many dimensions in the seventh, eighth, ninth, and tenth centuries respectively due to research and education.

Freeing human intellect from superstitions, and productive creativity were some of the factors behind the rise of Muslim Ummah. The opening of Bait al-Hikmah by Haroon al-Rashid for research and innovative purpose was such example that prove intellectual freedom in the early stage of Islamic civilization. Again, there is a serious need to teach people to think critically and creatively (prohibition of imitation without sound evidence).

6. Narrow Concept of Religion

Islam is the most comprehensive religion and source of enlightenment. Unfortunately, the Muslims adopted a ritualistic and limited approach to religion with the passage of time. Moreover, they use to perform rituals without essence. The unfair and unrealistic division of religious and worldly affairs is the outcome of this approach.

There is a dire need of adopting a comprehensive concept of religion, which covers all spectrums of life. Religious knowledge is to be obtained by all Muslims. Worship, which is purposeful

and conscious obedience to Almighty Allah in all walks of life, is to be performed.

7. Lack of Robustness/ Dynamism

The overwhelming tendency towards laziness, idleness, shortcuts, purposeless use of social media, and lack of spirit of Jihad has prevailed over Muslim Ummah. These problems have caused multiple physical, psychological, and ethical issues among the Muslim Ummah. There is a need to seriously promote a culture of hardwork and continuous struggle. The spirit of sacrifices for higher goals is to be cultivated among the youth for rising again on the global platform.

8. Lack of Democratic Spirit

The overwhelming majority of Muslim countries are lacking democracy at govt level. They are under monarchy or dictatorships. There is a lack of a democratic approach in general among Muslims. They are less patient in dealing with differences of opinion positively. There is a need of promoting a culture of democratic thinking, mutual consultation, harmony, and patience in the overall Muslim world. This culture should progress at the individual as well as social and national levels.

9. Western Culture versus research

The cultural war of the West through media has influenced the majority of Muslim minds. This has caused mental and cultural slavery among Muslims. There is a need to critically analyze western culture. All positives of the western culture should be taken and negatives should be abandoned. Their culture of hard work and research, patience, social justice,

technological advancements, and achievements in physical as well as social sciences should not only be adopted but promoted. At the same time, some aspects of their culture and un-Islamic social customs should be avoided. Muslims should be proud of their own rich and advanced culture and civilization.

10. Lack of Political Leadership

Unfortunately, mostly corrupt leaders are governing the political affairs of Muslim countries. They are neither genuinely elected by the masses, nor they are serving the people sincerely. They are low educated, low in vision, and low in character. There is a scarcity of genuine leadership in Muslim countries. They have occupied governmental positions due to their unlawful wealth or political lineage. There is a great need for political awareness among Muslims. They are to be educated to know and select the true leadership for their own. All obstacles in this regard should be removed. The religious leadership is also generally not competent. They also need to be exposed to modern-age academic advancements. The education institutes should groom the students for future leadership. The students should be allowed to grow in this field.

11. Disappointment

The majority of Muslims are disappointed due to the situations they see and face. They think that what reforms can a single body or a poor nation can do? They do not see the way forward due to the complex situations. They are not ready to face the difficulties required for bringing change. They do not trust their

present leaders. There is a dire need of giving them the hope and determination to move. They should be educated that they can do all that is essential for bringing change like all other nations. They should take start, start from their selves, then their families, and circle of their influence and move forward positively and constructively with courage. They can compete all the nations of the world as they have done it in the past. They can win. A few centuries ago the condition of the West was worse than that. They architected their destiny through certain characteristics. We can do it in the same way. We were masters of the world for centuries and can rise again through continuous and wholesome efforts. Let us take the first step today right now in the right direction followed by a steady struggle.

Conclusion

The rise and fall of nations have some causes. They rise by adopting certain characteristics. They remain glorious until they do not abandon those characteristics. Muslim Ummah has no exception in this regard. Muslims ruled over the majority of the world when they were exalted in character and united, bonded with Qur'an and Sunnah, high in knowledge and research, had honesty, trustworthiness, the spirit of hard work and Jihad, led by sincere leadership, and implemented social justice of Islam. They were humiliated when they gave up these characteristics. The key to rising again is still the same. They can rise again provided they resolve to rise in character. Let's start putting on our best in the right direction and start from ourselves and also motivate others.

CONCEPT OF MILITARY INTELLIGENCE IN ISLAM

Introduction and Importance

In modern warfare, intelligence has played a pivotal role and it is now considered an essential part of defense strategy in all countries. In the Islamic defense system, intelligence has been an important tool right from the days of the Holy Prophet (ﷺ). Intelligence is considered the most important tool of war in modern times. No army can fight without it. Getting information about the enemy's plans, assets, and movement (ops intelligence) and safeguarding own information; morale, and loyalty of the troops (counter intelligence) are its two main areas. An overview of the Holy Qur'an, *Hadith*, and life of the Holy Prophet (ﷺ) reveals that both these aspects of intelligence have been given due importance in Islam.

Defense of the State

Islam lays great emphasis on the defence of the Islamic State. Besides homeland, it enables Muslims to fulfill their religious obligations. The groundwork for defense is necessary for all respect. Besides military operations, the gathering of information regarding the numbers, movement, and resources of enemies is also required for war. Similarly, the security of own information, the morale of the troops, and their loyalty are also essential. These all are components of intelligence.

The Holy Prophet (ﷺ) has also declared the duty of defense of the Islamic state as a very sacred job. Guarding the frontiers of Islamic state and military

installations is vital, because the enemy may come through any unguarded sector. Similarly, the security of the information regarding plans, assets, location, movements, and other strategic subjects is inevitable and deserves the same importance and reward.

Importance of Intelligence

Armed forces carry out all operations based on information. If any operation in the enemy's territory is required, it may only be planned, if necessary, information regarding the enemy's location, manpower, equipment, etc is available. The operation doesn't mean an abrupt attack. It takes a series of steps to launch an operation. Intelligence is the foremost step and the most important technique. It is as necessary for countering the attack by the enemy as any other fighting machine. Islam strongly advocates intelligence operations as well as counterintelligence operations in war.

Insight from the Holy Qur'an

A spy plays the main role in an intelligence operation. He gets vital information about the target country and passes it to the required corridors. Muslims are required to be vigilant about spy activities. Allah the Almighty while precaution the Muslims about the spies of the enemy says:

وَفِيكُمْ سَمَاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (التوبة: 47)

“Still, among you, there are those who spy for them. Allah is aware of the wrongdoers.”

Intelligence needs authentic information. Military operations cannot be carried out on mere

assumptions or hearsay. So, the authenticity of the information must be ensured. Allah the Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَهَالَةٍ
فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تَادِيمِينَ (الحجرات:6)

“O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did.”

The operation should be based on solid facts. Allah the Almighty warns:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ
عَنْهُ مَسْئُولًا (الاسراء:36)

“And don’t pursue that of which you do not know. Surely, the hearing, the sight, and the heart all of those shall be questioned.”

This knowledge may be obtained through authentic reports by responsible operators. Surely, the operator will be held accountable about his all deeds.

Intelligence sharing should be on a need-to-know basis. Vital information should only be shared with competent authorities.

Allah the Almighty condemns those not doing so. Allah says:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى
أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا (النساء:83)

“When news concerning peace or fear comes to them, they go about spreading it. Had they referred it to the Messenger and those having authority among them, the truth of the matter would have come to the knowledge of those of them who can investigate. But for Allah’s grace upon you, and mercy, you would have followed the Shaitan, save a few.”

Vital information should not be passed to those who are not among your community. They may harm you. Allah the Almighty strongly prohibits doing so:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ (آل عمران: 118)

“O you, who believe! do not take anyone as an insider but those from among your selves. They would spare no effort to do you mischief. They want you to be in trouble. Malice has come out of their mouths while what is concealed in their hearts is still worse. We have made the signs clear to you if you understand.”

Insight from the Hadith

Protecting the information had been given due importance by the Holy Prophet (ﷺ). He has also given equal importance to intelligence missions in military operations. In almost all of his battles, he used this tool effectively. Keeping in view the importance of secrecy, he categorically states: “He who guarded his secret has its authority.” (Shu’ab al-Iman).

It means that if someone loses the information, he has no more control over it, and others may spread it. Alternatively, if he keeps it secret, he can go with his mission without interruption. The same fact has been endorsed in another *hadith*. The Holy Prophet (ﷺ) has said: “Get the help of secrecy in completing your jobs.”

(Al-Mu’jam al-Kabir)

Passing any information without verification has been declared false. So, such reporter should not be given attention. The Holy Prophet (ﷺ) says: “It is sufficient for a man to be a liar if he narrates all he hears.” (Sahih Muslim). Every member of the system is bound to keep the information of the meeting restricted to him. It is said in the *hadith*: “Information of a meeting is sacred...” (Sunan Abu Dawood).

Another *hadith* reveals: “He, who is consulted, is a trustee.” (Sunan Abu Dawood)

Control over the tongue and control over sexual sentiments are very crucial in this regard. Muslims should be very careful about these two factors. The Holy Prophet (ﷺ) says: “The one who gave me assurance about his tongue and private parts, I assure him of heaven.” (Sahih al-Bukhari). This Hadith describes the gravity of the misuse of the tongue and sexual desire. In addition to other aspects, these two things have crucial importance in intelligence leakage. Enemy intelligence always searches for such people with these weaknesses. Practically, such people have been proven dangerous for the national cause.

The Migration from Makkah

The Holy Prophet (ﷺ) spent thirteen years in Makkah propagating the message of Allah, the Almighty. The inhabitants of Makkah besides not responding to his message opposed and tortured him and his followers to an unbearable degree. Ultimately, the Holy Prophet (ﷺ) migrated to Madinah according to the will of Allah, the Almighty.

Secrecy of Plan

When the Holy Prophet (ﷺ) was asked by Allah the Almighty to migrate from Makkah to Madinah, he came to Hadhrat Abu Bakr (RA) and inquired about the presence of any person other than the trustworthy ones. Abu Bakr (RA) replied that there were only two trustworthy daughters; Hadhrat Aisha (RA) and Hadhrat Asma (RA). Only then the Holy Prophet (ﷺ) revealed his plan of migration toward Madinah.

(Tarikh al-Umam wa al-Mulook)

Secrecy of Movement

While migrating from Makkah to Madinah, The Holy Prophet (ﷺ) managed full secrecy of his movement. He ordered Hadhrat Ali (RA) to sleep on his bed to give the impression that the bed of the prophet is not empty (Ibn Hisham, Al-seerah Al-Nabawwiah). When Hadhrat Ali (RA) was asked about the location of the Prophet (ﷺ), he replied that he did not know where the Prophet (ﷺ) was. After the departure, Abu Jahl came to the home of Abu Bakr (RA) and inquired about the movement of the Prophet (ﷺ) and Abu Bakr (RA). Asma (RA) even after being

beaten by Abu Jahl, did not disclose information about their movement.

(Ibn Hisham, Al-Seerah al-Nabawwiah)

Surveillance

Hadhrat Abdullah bin Abi Bakr (RA) used to apprise the Prophet about the activities of *Mushrikeen* of Makkah. Aamir bin Fuhaira used to provide a meal at late night and manage to remove the footprints of Abdullah by passing his flock of sheep on those.

(Sahih al-Bukhari)

The Battle of Badr

The Muslims expected a peaceful life after migrating from Makkah to Madinah but the inhabitants of Makkah did not spare any moment to carry out a conspiracy against them. The battle of Badr in 2 AH was the result of these conspiracies. This was the first big confrontation between Muslims and Non-Muslims. The Holy Prophet (ﷺ) planned and fought this battle in a very professional way. No sooner the Holy Prophet (ﷺ) got the information about the expected battle of Badr, he sent several companions for intelligence purposes. Their goals were to get awareness of the routes, tribes settled on these routes, find their loyalty and to establish treaties with them.

Mission of Hadhrat Busaisa (RA)

The prophet sent Busaisa (RA) to inquire about the caravan of Abu Sufyan (an expected part of the battle of Badr). He got complete information and apprised the prophet accordingly. (Sahih Muslim)

Mission of Hadhrat Abdullah bin Jahash (RA)

On the other hand, the prophet (ﷺ) sent Abdullah bin Jahash (RA) to Makkah to get information about the movement and groundwork of Quraysh (another expected part of the battle of Badr). (Ibn Hisham, Al-Seerah al-Nabawwiah)

Getting Information with Wisdom

Another mission comprising Ali (RA), Zubair (RA), and Saad bin Abi Waqas (RA) was sent to get information about the movement and number of Quraysh. They caught two slaves and brought them to the prophet. The slaves were very reserved to give the information. However, after discussion the prophet got to know that the Quraysh had started the movement. To know about the number of Quraysh the Holy Prophet (ﷺ) asked: “How many camels do they use to slaughter daily?” They replied: “nine camels on one day, and ten camels on the other day.” From this, the prophet estimated the number of the enemy as 900 - 1000. (Ibn Hisham, Al-Seerah al-Nabawwiah)

Information Gained from a Maid

Another team comprising two companions was also sent toward the battlefield of Badr. They heard that a woman was talking to another woman about her loan. The woman in debt said that Quraysh was about to come by the next day or the day after, she would work for them, earn money, and would then return her loan. The spies of the prophet noted and apprised the prophet. (Ibn Hisham, Al-Seerah al-Nabawwiah)

The Battle of Uhud

The battle of Uhud was fought in 3 AH. The polytheists of Makkah attacked Muslims at Uhud to take revenge on Badr. Unfortunately, the Muslims could not give exemplary punishment to the enemy due to an instance of lack of discipline at a sector during the battle. However, the prophet (ﷺ) did not spare any effort to plan and fight the battle.

Initial information

Hadhrat Abbas (RA), the uncle of the Holy Prophet (ﷺ) wrote a letter to him that Quraysh had planned an attack on Madinah to take revenge on Badr. After receiving the information, the Holy Prophet (ﷺ) sent two of his companions, named Anas (RA) and Monis (RA) to get necessary information about the movement of Quraysh. (Shibli Nomani, Seerat al-Nabi)

Demoralizing the Enemy

After the battle of Uhud, Quraysh left the battlefield for Makkah. The Holy Prophet (ﷺ) realized that they might come back. Quraysh themselves realized that they should have finished the Muslims forever at that stage. The prophet gathered some of the companions and started following them. From a point in the way the following message was sent through a loyal non-Muslim Ma'bad of Banu Khuza'a: "Muhammad is coming with such a huge army, that I could not see an example of that till today. The companions, who could not join the battle of Uhud have also joined the army now. They all are full of anger and spirit of revenge and have decided not to go back until

conduct of exemplary revenge.” (Albidayah Wa al-Nihayah)

Thus, the enemies were demoralized and they gave up the idea of coming back to finish the Muslims forever.

The Battle of Trench

In 5 AH, the Quraysh allied with several non-Muslim tribes to attack Madinah and finish the dispute forever. The Muslims under the leadership of the Holy Prophet (ﷺ) fought the battle courageously. The prophet (ﷺ) moved several intelligence missions to plan and fight against the enemy.

Mission of Hadhrat Zubair Bin Awam (RA)

The prophet managed to dig the trench because he had received the information well in advance. When the Holy Prophet (ﷺ) migrated to Madinah, he made a peace agreement with important tribes of Madinah and its vicinity.

Bani Quraydha, a Jewish tribe was one of them, who lived near Madinah. Due to their suspected loyalty, the prophet wanted to confirm their allegiance with the peace pact at that crucial time. The Holy Prophet (ﷺ) asked for any volunteer among his companions for this task. Zubair Bin Awam (RA) offered his services again and again for this risky task. The Holy Prophet (ﷺ) was so pleased with his offer and said: “Surely, there was a companion of every prophet and Zubair bin Awam is my companion.” (Sahih al-Bukhari)

Mission of Hadhrat Saad (RA)

As stated earlier, Banu Quraydha was one of the disloyal tribes of Jews, living in the vicinity of

Madinah. Although they had made a peace agreement with the Holy Prophet (ﷺ), even then they used to join any conspiracy against the Muslims. Due to their suspicious behaviour, the Holy Prophet (ﷺ) sent Saad bin Ubada (RA), Saad bin Mu'az (RA), Abdullah bin Rawaha (RA) and Hawat bin Jubair (RA) to inquire their allegiance with the agreement. The prophet directed them not to report openly if they were found disloyal, rather they should report in description form. And if they were found loyal to the agreement, report it openly. The team after inquiring about the matter reported "Adhl-o-Qaarra", which meant that they are unfaithful like them (Albidayah Wa al-Nihayah). The prophet aimed to gain information and protect the morale of his troops.

Mission of Hadhrat Khuzaiifa bin Yaman (RA)

On the other hand, the Holy Prophet (ﷺ) sent Khuzaiifa bin Yaman (RA) to the camp of Quraysh to inquire about their plans at that dangerous time. Huzaiifa (RA) went there and got the information skillfully. When he came back and apprised the Prophet (ﷺ) that Quraysh were about to retreat, the Holy Prophet (ﷺ) was very pleased and gave him the good news of heaven. (Musnad Ahmad)

Disintegration of Enemy Alliance

Nuaim bin Masood (RA), a prominent figure of Banu Atfan, embraced Islam during the war. He came to the Holy Prophet (ﷺ) and said that he was a new Muslim and his tribe and Quraysh were not aware of his Islam. He offered his services for any suitable task. The Holy Prophet (ﷺ) assigned him the task to break up the alliance of the enemy.

He came to Banu Quraydha and said to them that Quraysh and Atfan (two main components of allied forces) might move back and leave them alone. In this way, they might face severe consequences because they were neighbours of Muslims. They should ask for some men as a surety so that the allied army might not leave them alone. On the other hand, he went to Quraysh and Atfan and told them that Banu Quraydha might show disloyalty and might demand some men as a surety. So, Quraysh and Atfan should be careful about them. Quraysh and Atfan expressed their tiresome feelings of the prolonged besiege and asked Banu Quraydha to attack Madinah from both sides and all at once. In reply to their demand, Banu Quraydha asked for some men as a surety, otherwise, they would not participate in the attack. It increased their faith in Nuaim. They refused to hand over their men as a hostage. It resulted in the breakage of their alliance.

(Albidayah Wa al-Nihayah)

The Conquest of Makkah

Banu Khudha'a and Banu Bakr were two non-Muslim tribes in the vicinity of Makkah. The former was allied with Muslims and the latter was allied with Quraysh. Once Banu Bakr murdered some men of Banu Khudha'a. Banu Khudha'a sought the help of the Holy Prophet. The Holy Prophet sent a message to Quraysh, either to pay blood money to Banu Khudha'a or consider the treaty of Hdaybia cancelled. The Quraysh opted for the second. So, the Holy Prophet (ﷺ) managed skillfully an attack on Makkah in 8 AH.

Wisdom of Hadhrat Aisha (RA)

When the prophet intended to attack Makkah, he kept his movement very secret. The prophet ordered his wife Aisha (RA) to make the necessary preparation. While she was busy in preparation, Abu Bakr (RA) came in and asked repeatedly about the expected movement. Aisha (RA) being his daughter did not tell him about the movement. When the prophet himself came in, he told Abu Bakr (RA) his plan.

(Albidayah Wa al-Nihayah)

The incident of Hadhrat Hatib bin abi Balta'a(RA)

Hatib bin abi Balta'a (RA), was one of the prophet's companions. He lived in Madinah but his family was in Makkah. As he was not among Quraysh, he was fearful about his family. When he came to know about the mission of attacking Makkah, he wrote a letter to Quraysh to inform them about the proposed attack. He handed over the letter to a woman. As soon as the Holy Prophet (ﷺ) got the information about this letter, he sent Ali (RA), Zubair (RA) and Miqdad (RA) to apprehend the woman. They caught her in the way and forced her to recover the letter (Sahih al-Bukhari). Thus, they protected their plan from the enemy.

Conclusion

The injunctions of the Holy Qur'an, Hadith, and strategy of the Holy Prophet (ﷺ) support the concept that intelligence has paramount importance in the defense of the Islamic state. Any effort in this regard carries a reward and is laudable. So, every member of the society and military is bound to safeguard the national interest by safeguarding vital information from enemy pilferage.

They are also to cooperate with their intelligence agencies in this regard. People working on intelligence assignments have more responsibility and rewards accordingly. For carrying out intelligence missions, sometimes, apparently undesirable strategies may also be devised to achieve a national goal. But this should be restricted to unavoidable situations only. In normal circumstances, intelligence operators should strictly follow the ethical values of Islam.

How to Escape from Loss

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (العصر 1-3)

In the name of Allah, the most beneficent, the most merciful.

By the time! Lo! Man is in a state of loss; save those who have faith and do righteous deeds, and counsel each other to hold on to truth and counsel each other to be steadfast.

MAINTENANCE OF MILITARY EQUIPMENT AND LOGISTIC SUPPORT (AN ISLAMIC OVERVIEW)

Introduction

Islam, being the comprehensive system of life, educates us about all important spectrums of life including war. Though actual war may take some hours, days, or weeks, its preparation may take years and decades. The ultimate success or defeat depends not only on the conduct of the actual war at a specific point and time but also on the prolonged preparatory period before the war takes place. Provisioning of military equipment, logistic support, training, and maintenance, all matter in war. Islam guides Muslims about all these aspects. They are discussed briefly in the following lines.

Preparation for War is Obligatory

Almighty Allah has enjoined upon the Muslims as Ummah to be fully ready, all the times to retaliate to any aggression by the enemy. Allah orders:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ (الانفال: 60)

“And prepare against them whatever strength (of arms) you can, and war horses, to frighten thereby the enemy of Allah, and your enemy and others besides them (from attacking you), whom you do not know but Allah knows them.”

The Holy Prophet (ﷺ) has said: “Prepare to meet them with as much strength as you can afford, verily,

strength lies in archery, verily, strength lies in archery, verily, strength lies in archery” (Sahih Muslim).

Preparation of war includes establishing a standing army, training the troops, providing military equipment and other logistics, planning, protection of assets, motivation of the troops, and efficient use of intelligence services. Moreover, regular maintenance of military equipment is also part of the preparation. The more a country is ready for war, the more it is safeguarded from enemies.

Teaching the Military Skills

The teaching of primary battle skills should be started even from a young age. The Holy Prophet (ﷺ) has said: “The rights of the son over his parent is that he should teach him writing, swimming, and the casting of arrows and that he should leave him in a good legal inheritance.” (Sunan al-Bayhaqi)

Importance of Refreshing the Skills

Military skills once acquired are to be maintained compulsorily. The Holy Prophet (ﷺ) has said: “Whoever learns target shooting and then abandons it, then he is not one of us – or he said, “has sinned”. (Sahih Muslim)

Acquiring Technical Skills

Hadhrat Urwa (RA) and Ghailan (RA) were sent to Jursh at the time of the battle of Hunain to learn the technology of *Manjaneeq* and *Dabbaba*... (Arm like gun & tank)

Professional Excellence

Professional excellence should be the goal of every soldier. The degree of reward depends on the degree of expertise. The Holy Prophet (ﷺ) has said:

“Shoot! He whose arrows reach the enemy provided his arrow is shot in the way of Allah, Allah will raise him one level in paradise.” (Sunan an-Nasa’i)

Significance of War Games

The sports of Muslims are to be purposeful. Islam has linked sports and entertainment with the noble cause of Jihad. The Holy Prophet (ﷺ) has said: “All of the entertainments of man are declared to be wrong except "archery, riding, swimming, walking and having fun with one’s spouse"; it is stated that they are "appropriate" (meaningful / fruitful) (Sunan al-Tirmidhi). He further said: “Hold on tight to archery as this is better for you”. Or he said, “It is the best among your games” (Al-Targheeb Wa al-Tarheeb). The Holy Prophet (ﷺ) has described that: “Shooting is the defeat of the enemy” and “Shooting is more important than riding. “No weapon overweighs bow.” (Sahih Muslim)

Maker, Supplier and Shooter of Arrows

War is not only a game of using weapons. There are several interdependent services, without which war cannot be fought. The whole chain of these noble services is part of jihad. The Holy Prophet (ﷺ) has said: “Verily, with one arrow Allah almighty will admit three individuals into paradise: the maker of the arrow who fashions it with good intent, the archer who shoots this arrow, and the person who gathers it up (bring it to the soldier).” (Sunan Abu Dawood)

Preference of Weapon with Less Risk

The tool of war with less risk and more agility is the wisest option. The Holy Prophet (ﷺ) has said: “Practice archery and practice riding, and if you practice archery, it is more beloved to me than you ride. All recreations that the Muslim engages in are

falsehood(baseless), except for the shooting of his bow, his training of his horse, and his playing with his spouse, for they are from righteous jobs” (Sunan al-Tirmidhi). It has also been said: “Whoever shoots an arrow for the sake of Allah will be rewarded like one who has freed a slave”. (Sunan al-Nasa’i)

The Holy Prophet (ﷺ) would personally participate in such activities. Once he said: “O Sons of Ismail! Practice archery as your father Ismail was a great archer. Keep on throwing arrows and I am with Bani so-and-so”. So, one of the parties ceased throwing. Allah’s Apostle said, “Why do you not throw?” They replied, “How should we throw while you are with them (i.e., on their side)?” On that, the Holy Prophet said: “Throw, and I am with all of you.” (sahih al-Bukhari)

Careful Use of Ammunition

Ultimate care in using the arm and ammunition is to be adopted. The Holy Prophet (ﷺ) has said: “When the enemy do come near you, (only then) throw arrows at them.” (Sahih al-Bukhari)

Careful Handling of Arms

Weapons should be handled with extreme caution. The Holy Prophet (ﷺ) has said: “None of you should point a weapon at his brother. Verily, he does not know if Devil will cause his hand to slip, and thus, he falls into a pit of fire.” (Ṣaḥīḥ Al-Bukhari)

Preference for Indigenous Weapon

Once there was a Persian bow in the hand of a companion, and the Holy Prophet (ﷺ) asked him to throw it away and take an Arabic one (Sunan Ibn Majah). This hadith clearly shows the preference for promoting indigenous weapons over foreign ones.

Great risks are attached to foreign weapons during war times.

Increase in Production of Logistics

Keeping in view the growing threats from various enemies, it is wise to increase the production of weapons and logistics locally from own resources. It will ensure the intactness of the chain of supply during the war. The Holy Prophet (ﷺ) has said: "Take care of female horses, for their bellies are a treasure, their backs are guards, and their owners are rewarded for them." (Al-Iqd al-Fareed)

Reward of Preparing a Fighter

Taking part in the battle in any capacity directly or indirectly is rewarding. The Holy Prophet (ﷺ) has said: "He who equips a *Ghazi* (fighter) in the way of Allah is as if he has taken part in the fighting himself; and he who looks after the dependents of a *Ghazi* in his absence, is as if he has taken part in the fighting himself." (Sahih al-Bukhari)

Looking after Horses for Jihad

The Holy Prophet (ﷺ) has said: "If somebody keeps a horse in Allah's cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for (all services to the horse like) what the horse has eaten or drunk and for services of its dung and urine." (sahih al-Bukhari)

Acceptance of all Efforts

Every effort in the right direction for high goals will be acknowledged. The Holy Prophet (ﷺ) has said: "If a person shoots an arrow for the sake of Allah and His pleasure, regardless of whether his arrow reaches or falls short of his enemy, that shot will be a light going

ahead of him on the Day of Resurrection.”

(Tabrani, Mu'jam al-Kabir)

War Gadgets of the Holy Prophet (ﷺ)

The Holy Prophet (ﷺ) left behind no worldly things but the following military equipment while passing away from this world: -

- Eleven swords
- Seven Safety Jackets(زرے)
- Three shields
- Helmet
- Horses, Camels, Mules

Economic Use of Resources

Ensuring careful and judicious use of logistics is one of the key characteristics of a successful commander. The Holy Prophet (ﷺ) was very careful in the judicious deployment of troops, and weapons and consuming other necessities of life. He instructed the troops to “Throw the arrows only when the enemy is close and on your target” (Sahih al-Bukhari).

He forbade the slaughtering of military animals in the battles (Sahih al-Bukhari). He would arrange food and water for the troops for the journey. He would look into the stock of food and estimated period of the journey and would consume accordingly.

Conclusion

Provisioning arms, ammunition, and other logistics for battles according to the demand of the time is a known fact. Moreover, serviceability and maintenance of all military equipment are necessary for the proper conduct of war. The Holy Prophet (ﷺ) catered to all these practical features during his military expeditions. These aspects are the practical facets of jihad and should be taken care of as religious and national duty.

ISLAM AND EDUCATION

Importance of Knowledge

Islam has placed knowledge at the top of its priority list. Because both faith and actions can only be straightened through knowledge. Education is life long journey according to the teachings of Islam. Accurate handling and improvement of all human services are dependent on knowledge. This is why the very first revelation was about knowledge. Almighty Allah says:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝
الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (العلق: 1-5)

“Recite in the Name of your Lord Who created, created from a clot of congealed blood. Recite and your Lord is Most Generous, Who taught by the pen, taught man what he did not know.”

The people of Knowledge have high status. Almighty Allah says:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ (المجادلة: 11)

“Allah will raise those who have believed among you and those who were given knowledge by degrees. And Allah is acquainted with what you do.”

People without knowledge cannot be equal to those with knowledge. Almighty Allah has said:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو
الْأَلْبَابِ (الزمر: 9)

“Ask them: Are those who know equal to those who do not know?”

The question form of the verse signifies the powerful message in it, which means that both can never be equal.

Seeking knowledge is obligatory for all Muslim men and women because they cannot perform their role as Muslims without knowledge. The Holy Prophet (ﷺ) has said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ (المعجم الكبير)

“To acquire knowledge is binding upon all Muslims.”

The following sayings of the Holy Prophet (ﷺ) shows the significance of knowledge:

(a) “Seek knowledge and teach it to other people.”

(Sunan al-Tirmidhi)

(b) “There is no gift a father gives his child more virtuous than good manners.” (Sunan al-Tirmidhi)

(c) “The superiority of the scholar over the worshiper is like my superiority over the least of you. Indeed Allah, His Angels, the inhabitants of the heavens and the earths - even the ant in his hole, even the fish say: May blessings be upon the one who teaches the people to do good.”

(Sunan al-Tirmidhi)

Dedicated Group for Seeking Knowledge

A dedicated group of people must be spared for seeking knowledge even in the time of war, if the situation permits so. Almighty Allah states that:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ
(التوبة:122)

“However, it is not necessary for the believers to march forth [for Jihad] all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they too may beware of evil.”

Supplications for Useful Knowledge

The kind of knowledge which Islam emphasizes is useful knowledge. The useful knowledge is one which the person follows in his dealings and the knowledge which is useful for humankind. The Holy Prophet (ﷺ) used to pray: -

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ عِلْمًا نَافِعًا (سنن النسائي)

“O, Allah! I ask from you useful knowledge.”

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ (سنن ابى داود)

“O, Allah! I seek your shelter from useless knowledge.”

Correct thought pattern and character building are the main purposes of education according to the teachings of Islam. The Holy Prophet (ﷺ) transformed the cruel and ignorant Arab into the most civilized community of the history. He transformed the character of his companions in all aspects from the lowest to the highest human level. He used multiple systematic

approaches and methods for this educational revolution.

The Holy Prophet (ﷺ) and Education

The Holy Prophet (ﷺ) always emphasized on promoting purposeful education. After migration to Madinah, he established Suffa, the first Islamic Institute in Masjid Nabawi for the education of the migrants. Masjid remained, the centre of education throughout his life and even in later periods. He sent numerous delegations for educating various tribes. He insisted on the education of both genders.

After the defeat of Badr, when the captives of Quraysh were given the option of ransom for their freedom, some of them were unable to pay the ransom. The Holy Prophet (ﷺ) offered them freedom in lieu of their services to teach reading and writing to 10 children of Muslims.

The Holy Prophet (ﷺ) has embarked upon his followers to consider it their religious duty to treat the children well, and groom them properly. He has said:

أَكْرِمُوا أَوْلَادَكُمْ، وَأَحْسِنُوا أَدَبَهُمْ (سنن ابن ماجه)

“Respect your children and groom them.”

The Intention of Seeking Knowledge

Islam gives utmost importance to the purified intentions. Only that knowledge which is sought for the pleasure of Almighty Allah is declared rewarding.

The Holy Prophet (ﷺ) says: “The first of people (whose case) will be decided on the Day of Judgment will be a man who died as a martyr... Then will be brought forward a man who acquired knowledge and

imparted it (to others) and recited the Qur'an. He will be brought and Allah will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then Allah will ask: What did you do (as response to these blessings)? He will say: I acquired knowledge and disseminated it and recited the Qur'an seeking your pleasure. Allah will say: 'You have told a lie. You acquired knowledge so that you might be called a scholar, and you recited the Qur'an so that it might be said that he is a Qari and such has been said.' Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire..." (Sahih Muslim)

Education of Women

Education and grooming possess paramount importance in Islam. Man and woman are equally entitled to this right. Almighty Allah has said in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ...

(التحریم:6)

"O Believers! Guard yourselves and your near ones against a Fire whose fuel is human beings and stone..."

The Holy Prophet (ﷺ) has encouraged women to learn reading and writing and other skills besides religious education. Many of the female companions were having the knowledge of medicine and nursing. The Holy Prophet (ﷺ) got the services of a lady tutor to visit his home and teach his wife Hafsa (رضي الله عنها) writing and other skills. (Sunan Abu Dawood)

The Holy Prophet (ﷺ) once advised a delegation while the delegates were leaving for their homes: “Go back to your families and stay with them and teach them (the religion) and order them to do good things...”

(Sahih al-Bukhari)

Moreover, he has said: “He who brought up three daughters (or sisters), groomed them, managed their marriages, and treated them nicely will enter heaven” (Sunan Abu Dawood). Another hadith says: “He who has a slave-girl and teaches her good manners and improves her education and then marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward.”(Sahih al-Bukhari)

Research and Development

The Holy Qur'an has specifically talked about pondering over the signs in the universe. There are hundreds of Qur'anic verses on the subject. Such teachings motivated early Muslim scholars to come forward for research and development in the field of physical as well as social sciences. History of Islamic civilization is very rich in presenting examples of the same. Mostly, this was the root cause of Muslims' rise in the past for almost one thousand years.

The Holy Qur'an says:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ

الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالشَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ (التوبة: 164)

“In the creation of the heavens and the earth and the alternation of the night and the day, in the ships that sail in the sea with their load.... in the rain which Allah sends down from the sky and thus revives the earth after its death; and then He spread in all kinds of animals; in the changing of the winds: in the clouds which have been left suspending between the heaven and the earth - in all these are clear signs for the people who understand.”

Unity of Education

Islam gives due importance to all branches of education without dividing them into religious and non-religious education. Islam advocates for all branches of education from hard core religious sciences to secular sciences. It includes Qur'an, hadith, fiqh, theology, medicines, engineering, physics, chemistry etc. Islam divides branches of education only on the basis of fruitful and unfruitful knowledge. The knowledge which is fruitful is considered obligatory and unfruitful is considered worthy of nothing.

This separation between the religious and secular sciences is the root of all the problems in the area of education for the Muslims. The greatest challenge for the Muslims is the issue of bringing together of the two sciences, religious and secular. It will bring people closer to Almighty Allah and will improve life on this earth. This is not impossible because historically the Muslims have done the same in the past. A number

of early Muslim scholars, were single sources for religious as well as secular sciences. *Madaris* were devoted principally to study Islamic sciences, but they also offered other subjects such as medicine, astronomy and mathematics etc.

Unfortunately, Muslims have separated the knowledge into worldly and religious domains these days. Some are the specialists of Islamic sciences but are unaware of the basics of modern sciences. On the other hand some are having highest degrees in modern sciences but ignorant of the elementary knowledge of Islam. Surely, all cannot be specialists of both fields but at least specialists of each should have the essential knowledge of the other field.

Phases of Knowledge

Seeking knowledge is a definite order of Allah. It is obligatory to acquire knowledge. The obligation to seek knowledge is divided into *Fard al-Ayn* (individual duty) and *Fard al-Kifayah* (collective duty) by Muslim philosophers.

Fard al-Ayn is the compulsory, or the elementary education. It is to teach young people how to live their lives in the Islamic society. *Fard al-Ayn* comprises, basic knowledge of the Holy Qur'an and Sunnah, daily worships, every day affairs of life, Islamic guidance about specific stages of life one faces, hygiene and basic social obligations etc.

Fard al-Kifayah is to study the sciences that are essential for the society. Therefore, it is necessary for a considerable portion of population to learn these sciences regarding the needs of life. It included all

optional subjects (detailed study of *tafseer*, *hadith*, *fiqh*, medicine, engineering, other physical sciences, skills and occupations etc). If it is learnt by some people according to the needs of the community, the other members of the community are not regarded guilty.

Conclusion

It is evident from the Islamic literature that knowledge has paramount importance for good life here in this world and the life hereafter. Islam encourages Muslims to progress in all fields of knowledge as per the demand of the time. The basic knowledge of one's obligations as Muslim and rights of other human beings should be sought first, then one may go for specialization in any useful field of science. Purified thoughts and character, and advancement in all field of this world are possible only through an educational revolution. Education is one of the main causes of modern world's progress. Early Muslims have done so in the past and we are to adopt the same way for our present complex problems.

ATTRIBUTES OF SUCCESSFUL MUSLIMS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ۝ أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (المؤمنون: 1-11)

“The believers have indeed attained true success: those who, in their Prayers, humble themselves; who avoid whatever is vain and frivolous; who observe Zakah; who strictly guard their private parts save from their wives, or those whom their right hands possess; for with regard to them they are free from blame. As for those who seek beyond that, they are transgressors, who are true to their trusts and their covenants, and who guard their Prayers. Such are the inheritors that shall inherit Paradise; and in it they shall abide forever.”

ISLAM AND THE STATE

Introduction and Importance

Defence of the country, protection of public, legislation, maintaining law and order, provisioning of justice to the citizens, accountability of public office holders, enjoining the good and forbidding the evil, government affairs, relations with the international community, etc need a proper political system. Fortunately, Islam gives guidance about all these affairs. The Holy Prophet (ﷺ) practically demonstrated the same and governed the state of Madinah in an exemplary manner. Individually, no one has the authority to impose the collective injunctions of Islam on others except the state.

Power of the state is crucial in implementing the teachings of Islam completely. The Holy Qur'an and Sunnah of the Prophet are explicit to understand the importance of the state's role. While migrating from Makkah to Madinah, the Holy Prophet (ﷺ) supplicated the following prayer:

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا (بنی اسرائیل: 80)

“And pray My Lord! Cause me to enter wherever it be, with Truth, and cause me to exit, wherever it be, with Truth, and support me with authority (power of the state) from Yourself.”

The Holy Qur'an promises the true Muslims:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
 كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى
 لَهُمْ... (النور: 55)

“Allah has promised to those among you who believe and do righteous deeds that He will assuredly make them to succeed (the present) rulers and grant them vicegerency in the land just as He made those before them to succeed (others).”

This verse clearly states that true believers have to be conferred upon the Caliphate. The State is not to be ruled by a particular religious class or dynasty, but by the whole community. There is no special right for a particular individual, group, race or class in governing the state. The rulers must have the required ability, strong character and approval of public.

The Need of Islamic State

The founding of an Islamic State is not a sort of worldly activity, or something undesirable, as some people wrongly suppose, but the pre-requisite of social justice of Islam.

Allama Muhammd Iqbal says, "The state from the Islamic standpoint, is an endeavour to transform these ideal principles into space-time forces, an aspiration to realize them in a definite human organization. It is in this sense alone that state in Islam is a theocracy, not in the sense that it is headed by a representative of God on earth who can always screen his despotic will behind his supposed infallibility. As this State is meant to enforce the law of the Shari'ah within its territorial

jurisdiction, it is duty bound to make itself an efficient organ for transforming the high ideals of Islam into reality. The Qur'an, while enumerating the main functions of the Islamic State, says: "Those who, if We establish them in the land, observe worship, and pay the poor-due and enjoin good and forbid evil.[Al-Hajj:41]" (The Reconstruction of Religious Thought in Islam, pp 122-23).

The duty of an Islamic State is to defend its citizens from external attack and internal disorder. Moreover, the state is to enable them to practice the tenets of Islam in their practical life.

Following are some of the prominent features of an Islamic State:-

The Sovereignty of Almighty Allah

Sovereignty rests only with Almighty Allah. Majority or even the whole public opinion cannot go against the will of Allah in constitutional and legal matters. Almighty Allah says:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ (يوسف: 40)

"All authority to govern rests only with Allah. He has commanded that you serve none but Him. This is the right Way of life, though most people are altogether unaware."

Almighty Allah says:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (المائدة: 44)

“And those who do not make their decisions in accordance with that revealed by Allah are (in fact) the deniers of Truth.”

The State established on the basis of sovereignty of Almighty Allah cannot enforce any law against the Holy Qur'an and the Sunnah even if all the citizens make a demand for it. The constitution of Islamic Republic of Pakistan contains the same spirit.

Democratic Spirit

State affairs are to be governed through proper mutual consultation and wishes of the masses. Almighty Allah has said:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (الشورى: 38)

“And those who have responded to their Lord (in submission to Him) and have established prayer, and whose affairs are (settled) by mutual consultation between them, and who spend out from what we have granted to them.”

Promotion of Good and Eradication of Evils

The main role of the state is to implement the Qur'anic injunctions, enjoin good and forbid the evil. Almighty Allah says:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ (الحج: 41)

“Those who, if We give them power in the land, they establish the prayer, pay the zakat, and enjoin good and forbid evil.”

Establishment of Justice

Justice means placing things at their rightful place. It also means giving others justified treatment. Delivering the trust on merit is the fundamental obligation of human beings. The Holy Qur'an considers merit and justice to be supreme virtues. Almighty Allah says in the Holy Qur'an:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ (النساء: 58)

“Allah commands you to deliver trusts to those worthy of them; and when you judge between people, to judge them with justice.”

The Holy Prophet (ﷺ) has said: "Seven are (the persons) whom Allah will give protection with His Shade on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are (i) A just ruler..." (Sahih al-Bukhari). Another hadith states: "The people of Jannah will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging." (Sahih Muslim)

Accountability and Freedom of Expression

In the Islamic state there is no one above the law. Everyone, whether a common individual or the rulers, are subject to accountability. Everyone has the duty to criticize if he sees something wrong. The Holy Prophet (ﷺ) has said: "the excellent jihad is to speak the truth in the face of an unjust ruler." (Sunan Abu Dawood). This hadith signifies freedom of expression as well as criticism.

Islamic history is full with instances of Caliphs being brought to the court. They were publicly criticised by ordinary men and women. Even a common villager could dare to tell the *Khalifa* that he would set him straight like a rod if he deviates an inch from the path of righteousness. This shows that the rulers and the officials in the Islamic state are answerable both to Almighty Allah and the masses for their actions. The people have the right to criticise not only their public behaviour, but even their private activities.

Obedience to Authorities

It is the duty of all citizens to obey the authorities appointed by the state, comply with their orders and decisions regarding the matters of their jurisdiction. Almighty Allah says in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ...
(النساء: 59)

“O you who believe! Obey Allah and obey the Messenger and people of authority from among you”.

The Holy Prophet (ﷺ) has said: “Whoever obeyed me, he would have obeyed Allah, and whoever disobeyed me he would have disobeyed Allah. And whoever obeyed the *Amir* he would have obeyed me, and whoever disobeyed the *Amir* he would have disobeyed me.” (Sahih al-Bukhari)

This obedience is not unconditional. The state cannot compel the public for obeying any illegal order. The Holy Prophet (ﷺ) has said: “Obedience (of authority) is due only in good matters.”

(Sahih al-Bukhari)

Hadhrat Abu Bakr (رضى الله عنه) said in his first speech after being appointed as Khalifa: "Help me if I am in the right. Correct me if I am in the wrong. Obey me as long as I obey Allah and His Messenger; in case I disobey Allah and His Messenger, I have no right to obedience from you."(Musannaf Abd ur Razaq)

Duties of Citizens towards the State

- The citizens should extend full loyalty to the state and wholehearted cooperation to government in all sectors of life.
- They should demonstrate complete obedience to the state authorities and law of the land.
- The citizens are to pay taxes quite willingly.
- They are to participate in Jihad for the defence of the state in any capacity for which they are deemed fit by the authorities.

Duties of the State

- To protect the life, property, honour and faith of every citizen, irrespective of his caste, creed, colour, religion or social status.
- To protect the freedom and individual liberty of every citizen except in a situation when the law demands so.
- To act as a guardian of all citizens. The Holy Prophet (ﷺ) has said: "The government is the guardian of those who have no guardian."

(Sunan Abu Dawood)

- To encourage/enjoin good, and discourage/forbid the evil.

- To enable its citizens to live life according to the teachings of Islam. The Constitution of Pakistan 1973 contains the same spirit.
- To ensure that basic necessities of life, i.e. food, clothing, shelter, medical aid and education are provided to the citizens.

Conclusion

The injunctions of Islam are not limited to the individual life only, which is a smaller portion of life. All social, economic, political and international affairs are to be regulated in accordance with the teachings of Islam. Detailed guideline for all these fields is available in the Holy Qur'an and Sunnah of the prophet. The establishment of an independent state, which govern all these affairs in the light of Islam is necessary. The same spirit was there behind the struggle for Pakistan. There are 114 speeches of Quid-e-Azam Muhammad Ali Jinnah in which he had emphasized that the new state would be an Islam state, regulated by Qur'an and Sunnah. The Constitution of the Islamic Republic of Pakistan, 1973 preserves the same spirit.

SOCIAL SYSTEM OF ISLAM

Introduction

Society cannot be run smoothly without a proper code of ethics comprising all responsibilities and precautions. Islam, being the complete system of life, provides detailed guidelines for harmonious functioning of the society.

Society comprises various types of people. They usually interact with each other in daily life. Islam gives a great deal of guidance on how to behave mutually. Some of the prominent stake holders are discussed in the following lines in the light of the Holy Qur'an and Sunnah.

Parents

Islam keeps the status of parents above all relations. Almighty Allah says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا بَيْنُكَ وَالْكَبَرِ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ
وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا
(الاسراء:23-24)

“Your Lord has commanded that you worship none but Him, and do good to parents. If one or both of them reach old age with you, do not say *Uff* to them, nor scold them, but speak to them a generous word. And lower unto them the wing of submission and humility through mercy, and say: “My Lord, have mercy on them as they brought me up when I was little.”

The Holy Prophet (ﷺ) says about the respect of parents: “It is one of the greatest sins that a man should

curse his parents.” Someone asked: “How can a man curse his own parents?” He replied: “If a man abuses the father of another, that person will abuse his parents (in return).” (Sahih al-Bukhari)

Spouses (Wives and Husbands)

Wives and husbands are the main pillars of a family. This is the most important relationship which must be taken care of. Almighty Allah says:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ (البقرة: 187)

“They (your wives) are a garment for you, and you are a garment for them.”

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ

مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَكِرُونَ (الروم: 21)

“Of His (Allah’s) signs is that He created spouses for you from yourselves so that you might find quiet of mind in them, and He put between you love and compassion.”

Moreover, the Holy Prophet (ﷺ) has said: “The best of you are those who are kindest to their wives.” (Sunan al-Tirmidhi)

Once a man asked Hadhrat Aisha (رضي الله عنها):

“What did the Prophet do when in his house? She replied: “He served his wife’, meaning that he did work for his wife.” (Sahih al-Bukhari)

Relatives, Neighbours and Deprived Classes

About the rights of different social relations, Almighty Allah says in the Holy Qur’an:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ
وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا
(النساء: 36)

“Serve Allah and ascribe no partner to Him. Do good to your parents, to near of kin, to orphans, and to the needy, and to the neighbor who is of kin and to the neighbor who is stranger, and to the companion by your side and the traveler, and to those whom your right hands possess. Allah does not love the arrogant and the proud.”

Maintaining family ties has been very much emphasized by Islam. Moreover, looking after the neighbour is one of the social duty of the Muslims. There are a number of Qur’anic verses and sayings of the Holy Prophet (ﷺ) highlighting this aspect of social life.

The following narrations from the Holy Prophet (ﷺ) are pertinent in this regard:-

(a) “The maternal aunt is of the same status as the mother.” (Sunan Abu Dawood)

(b) “A man’s uncle is like his father.”

(Sahih al-Bukhari)

(c) “The right that the elder brother enjoys over his younger brothers is the same right the father enjoys over his son.” (Shu’ab al-Iman)

(d) “The finest act of goodness on the part of a son is to treat kindly the loved ones of his father.”

(Sahih Muslim)

(e) “Allah, the Almighty and Exalted, said, 'I am the Merciful (ar-Rahman). I have created ties of kinship and derives a name for it from My Name. If anyone maintains ties of kinship, I maintain connection with him, and I shall cut off anyone who cuts them off.'”(Al-Adab al-Mufrad)

(f) “He is not a believer who fills his stomach while his neighbour is hungry.” (Sahih al-Bukhari)

(g) “The angel Gabriel continued to enjoy upon me good treatment of the neighbour, so much so that I thought he would make him heir to one’s property.”(Sahih al-Bukhari)

This concept of virtue encompasses rights of Almighty Allah and rights of community members. Almighty Allah has said:

لَيْسَ الْبِرُّ أَنْ تَوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ
بِاللهِ وَالْيَوْمِ الْآخِرِ وَالْهَلَاكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ
ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ (البقرة: 177)

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, despite the love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing

slaves; [and who] establishes prayer and gives zakat; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are righteous.”

Children

Islam enjoins upon the Muslims to treat the children with utmost care and love. Their life has the same value as of the elderly people. Almighty Allah says:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا (الاسراء:31)

“Do not kill your children for fear of poverty – We (Allah) provide for them and for you. Surely killing them is a great sin.”

Once a man came to the Holy Prophet (ﷺ) and said: “You kiss children but we do not kiss them.” The Holy Prophet (ﷺ) replied, ‘Do I have any control over you if Allah has taken away mercy from your heart’.”

(Sahih al- Bukhari)

Orphans

Protection and nice treatment with orphans is an Islamic and social obligation. Almighty Allah says:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِيَّامًا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا (النساء:10)

“Behold, those who wrongfully devour the properties of orphans only fill their bellies with fire. Soon they will burn in the Blazing Flame.”

While inciting upon the rights of orphan, the Holy Prophet (ﷺ) has said: "I and the one who brings up an orphan will be in paradise like this," He said putting together his forefinger and middle finger. (Sahih Al-Bukhari)

Widows

It is the collective duty of all Muslims to protect and help the widows. The Holy Prophet (ﷺ) said: "The person who is swift in helping the widow and the poor, is like the one who strives hard in the way of Allah."

(Sahih al-Bukhari)

Brotherhood, Mutual Respect and Cooperation

Brotherhood, mutual respect and cooperation among the community members are the salient features of Islamic social system. Almighty Allah says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا
نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا
بِالْأَلْقَابِ.....(الحجرات:10-11)

"Surely the believers are none but brothers unto one another, so set things right between your brothers, and have fear of Allah that you may be shown mercy. Believers, let not a group (of men) mock at another group, it may well be that the latter (at whom they mock) are better than they; nor let a group of women mock at another group, it may well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames."

Help must be extended in all good things.
Almighty Allah says:

وَتَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ (البائدة: 5)

“Help one another in good and righteous works, and do not help one another in sin and aggression.”

Sincerity, Mutual Compassion and Maintaining Ties

The following sayings of the Holy Prophet (ﷺ) comprise practical teachings about a harmonious social life.

(a) “Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of Allah, as brothers; and it is not lawful for a Muslim to sever his relations with his brother for more than three days.” (Sahih al-Bukhari)

(b) “You will see the believers in their having mercy for one another, and in their love for one another, and in their kindness towards one another, like the human body: when one limb is ailing, the whole body feels it, one part calling out the other with sleeplessness and fever.” (Sahih al-Bukhari)

(c) “None of you has faith until he loves for his brother what he loves for himself.” (Sahih al-Bukhari)

Mutual Care of Elders and Youngers

Islam protects both elders and youngers members of the society. Both have defined rights and duties. Both are instructed to look after each other.

The Holy Prophet (ﷺ) has said: “He is not one of us who does not show mercy to our young ones and respect our old ones.” (Sunan Abu Dawood)

Treatment of Non-Muslims

Islam enjoins upon the Muslims to extend good relations with all human beings. Almighty Allah does not forbid to treat the peaceful non-Muslims nicely:

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (الممتحنة: 8)

“Allah does not forbid you concerning those people who do not fight you because of your religion, nor expel you from your homes, that you show them kindness and deal with them justly. Indeed! Allah loves those who do justice.”

Treatment of Animals

Even the animals have rights of care in Islamic society. Someone asked the Holy Prophet (ﷺ): “Is there a reward for us (from Allah) for doing good to beasts?” He replied: “In every animal having a liver fresh with life there is a reward.” (Sahih al-Bukhari). Moreover, the Holy Prophet (ﷺ) has said: “Be careful of your duty to Allah in the matter of dumb animals; ride them while they are in a fit condition, and eat them while they are in a fit condition.” (Sunan Abu Dawood)

Conclusion

Islamic Social System has unique characteristics. No human-made system can compete it in completeness and practical utility. Rights of all members of the society are preserved and obligations have been defined. Mutual cooperation, respect and compassion are its key features. It is guarantee for a happy life, if applied honestly by the people.

ISLAM AND SCIENCE

Introduction

Ever since the dawn of human life on this planet, Man has always tried to understand Nature, his own place in the scheme of Creation and the purpose of Life itself. In this quest for Truth, spanning many centuries and diverse civilizations, organized religion has shaped human life and to a large extent, has determined the course of history.

The Holy Qur'an, the main source of Islam, is a book completely of Divine origin. It contains guidance for all humankind. Since the message of the Qur'an is for all times, it is relevant to every age.

The Challenge of the Holy Qur'an

Literature and poetry have been instruments of human expression and creativity, in all cultures. The world also witnessed an age when literature and poetry occupied position, similar to that now enjoyed by science and technology, especially in the Arabic peninsula in the seventh century AD. Even non-Muslim scholars agree that the Holy Qur'an is Arabic literature par excellence – that it is the best Arabic literature on the face of the earth. The challenge to produce a *Surah* or even one ayat, which, in beauty, eloquence, depth and meaning is at least somewhat similar to a Qur'anic *Surah* remains unmet to this day.

According to the famous physicist and Nobel Prize winner, Albert Einstein, "Science without religion is lame. Religion without science is blind." Let us therefore study the Qur'an, and analyze whether the Qur'an and Modern Science are compatible or

incompatible? The Holy Qur'an is not a book of Science but a book of 'Signs', i.e. *Aayaats*. There are more than a thousand Qur'anic Ayaat which deal with hard core Science. We all know that many a times Science takes a 'U-turn' but the reality stated by the Holy Qur'an remains the same. Here only some of the established scientific facts are being discussed. Hypotheses and theories based on mere assumptions and not backed by proof are out of the scope of this discussion.

Creation of the Universe: 'The Big Bang'

The creation of the universe is explained by astrophysicists as a widely accepted phenomenon, popularly known as 'The Big Bang'. It is supported by observational and experimental data gathered by astronomers and astrophysicists for decades. According to 'The Big Bang', the whole universe was initially one big mass (Primary Nebula). Then there was a 'Big Bang' (Secondary Separation) which resulted in the formation of Galaxies. These then divided to form stars, planets, the sun, the moon, etc. The origin of the universe was unique and the probability of it happening by 'chance' is nil.

The Holy Qur'an says about the origin of the universe: "Did the unbelievers (who do not accept the teaching of the Prophet) not realize that the heavens and the earth were one solid mass, then We tore them apart... (Al-Anbya 21:30)

The striking similarity between the Qur'anic verse and 'The Big Bang' is inescapable! Only a divine book which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth.

Gaseous Mass before Creation of Galaxies

Scientists agree that huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Qur'anic verse refers to this state of the universe by the word *dukhaan* which means smoke:

"Then He turned to the heaven while it was all smoke. He said to the heaven and the earth: "Come (into being), willingly or unwillingly." They said: "Here we come (into being) in willing duty." (Fussilat 41:11)

Again, this fact is an outcome to the 'Big Bang' and was not known to anyone before the revelation of the Holy Qur'an.

Shape of the Earth

In early times, people believed that the earth was flat. Sir Francis Drake was the first person who proved that the earth is spherical when he sailed around it in 1597 AD. Consider the following Qur'anic verse regarding the alternation of day and night:

"Do you not see that Allah makes the night merge into the day and makes the day merge into the night and has subjected the sun and the moon to His will so that each of them is pursuing its course till an appointed time?" (Luqman 31:29)

Merging here means that the night slowly and gradually changes to day and vice versa. This phenomenon can only take place if the earth is spherical. If the earth was flat, there would have been a sudden change from night to day and from day to night.

The following verse also alludes to the spherical shape of the earth:

“He created the heavens and the earth with Truth, and He folds up the day over the night and folds up the night over the day.”(Al-Zumar 39:5)

The Arabic word used here is *Kawwara* meaning ‘to overlap’ or ‘to coil’– the way a turban is wound around the head. The overlapping or coiling of the day and night can only take place if the earth is spherical.

The earth is not exactly round like a ball, but geo-spherical, i.e. it is flattened at the poles. The following verse contains a description of the earth’s shape:

“Moreover, He has made the earth egg shaped.”(Al-Nazi’at 79:30)

The Arabic word for egg here is *dahaahaa* which means an ostrich-egg. The shape of an ostrich-egg resembles the geo-spherical shape of the earth.

Thus the Holy Qur’an correctly describes the shape of the earth, though the prevalent notion when the Qur’an was revealed was that the earth was flat.

Nature of Moonlight

It was believed by earlier civilizations that the moon emanates its own light. Science now tells us that the light of the moon is reflected light. However this fact was mentioned in the Qur’an 1,400 years ago in the following verse:

“Most blessed is He Who set a constellation in the heavens, and placed in it a great lamp and a shining moon.”(Al-Furqan 25:61)

The Arabic word for the sun in the Qur'an, is *shams*. It is also referred to as *siraaj* which means a 'torch' or as *wahhaaj* meaning 'a blazing lamp' or as *dhiya* which means 'shining glory'. All three descriptions are appropriate to the sun, since it generates intense heat and light by its internal combustion.

The Arabic word for the moon is *qamar* and it is described in the Holy Qur'an as *muneer* which is a body that gives *noor* i.e. reflected light. Again, the Qur'anic description matches perfectly with the true nature of the moon which does not give off light by itself and is an inactive body that reflects the light of the sun.

The following verse relates to the nature of light from the sun and the moon:

"It is He who made the sun to be a shining glory and the moon to be a light (of beauty)." (Younas10:5)

The Holy Qur'an and modern science, are thus in perfect agreement about the differences in the nature of sunlight and moonlight.

Rotation of the Sun

For a long time European philosophers and scientists believed that the earth stood still in the centre of the universe and every other body including the sun moved around it. In 1512 AD, Nicholas Copernicus put forward his Heliocentric Theory of Planetary Motion, which asserted that the sun is motionless at the centre of the solar system with the planets revolving around it. In 1609 AD, the German scientist Yohannus Keppler published the '*Astronomia Nova*'. In this he concluded that not only do the planets move in elliptical orbits

around the sun, they also rotate upon their axes at irregular speeds. With this knowledge it became possible for European scientists to explain correctly many of the mechanisms of the solar system, including the sequence of night and day.

The following Qur'anic verse states the phenomenon as:

“It is He Who created the Night and the Day, and the sun and the moon: All (the celestial bodies) swim along, each in its rounded course.” (Al-Anbyia 21:33)

The Arabic word used here is *yasbahu* which if used for a celestial body such as the sun, it would not only mean that it is flying through space but would also mean that it is rotating as it goes through space.

The Holy Qur'an says: “It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law).” (Yaseen 36:40)

This verse mentions an essential fact discovered only recently by modern astronomy, i.e. the existence of the individual orbits of the Sun and the Moon, and their journey through space with their own motion. The ‘fixed place’ towards which the sun travels, carrying with it the solar system, has been located precisely by modern astronomy. It has been given a name, the Solar Apex.

The moon rotates around its axis in the same duration that it takes to revolve around the earth. One cannot help but be amazed at the scientific accuracy of the Qur'anic verses. Should we not ponder over the

question: “What is the source of knowledge contained in the Qur’an?”

Extinguishment of the Sun

The light of the sun is due to a chemical process on its surface that has been taking place continuously for the past five billion years. It will come to an end at some point of time in the future, when the sun will be totally extinguished, leading to destruction of all life on earth. Regarding the impermanence of the sun’s existence, the Qur’an says:

“And the Sun runs its course for a period determined for it; that is the decree of (Him) the exalted in Might, the All-Knowing.”(Yaseen 36:38)

According to this verse the sun runs towards a determined place, and will do so only up to a pre-determined period of time – meaning that it will end or extinguish.

Expansion of the Universe

In 1925 AD, American astronomer Edwin Hubble, provided observational evidence that all galaxies are moving away from one another, which implies that the universe is expanding. The expansion of the universe is now an established scientific fact. This is what the Holy Qur’an says regarding the nature of the universe:

“We built the universe with great might, and We are certainly expanding it...” (Al-Dhariyat 51:47)

The Arabic word *mu’si’oon* is correctly translated as ‘expanding it’, and it refers to the creation of the expanding vastness of the universe.

The Holy Qur'an mentioned the expansion of the universe, before man even learnt to build a telescope! It is to be kept in mind that the Qur'an was revealed centuries before the Arabs and later Europeans excelled in astronomy.

The Water Cycle

In 1580 AD, Bernard Palissy described the present-day concept of 'water cycle'. He described how water evaporates from the oceans and cools to form clouds. The clouds move inland where they rise, condense and fall as rain. This water gathers as lakes and streams and flows back to the ocean in a continuous cycle. In earlier times people did not know the source of underground water. They thought the water of the oceans, under the effect of winds, was thrust towards the interior of the continents.

Today, we have come to know that the rainwater that seeps into the cracks of the ground is responsible for this. This is described by the Holy Qur'an in the following verse:

"And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease)." (Al-Mominun 23:18)

No other text dating back 1400 years ago gives such an accurate description of the water cycle.

It means that the wind pushes the clouds together increasing the condensation that causes lightning and thus rain. A similar description is found in the following verses of the Qur'an:

“Do you not see that it is Allah Who gently drives the clouds, then He joins them together and then turns them into a thick mass and thereafter you see rain-drops fall down from its midst? And then He sends down rain from the heaven - thanks to the mountains - and causes it to smite whom He wills and averts it from whom He wills. The flash of His lightning almost takes away the sight.”(Al-Nur 24:43)

Modern data on Hydrology agrees perfectly with the Qur'anic description on the same subject.

Mountains are Like Tent Pegs

In modern geology, the phenomenon “Folding” is responsible for the formation of mountain ranges. The earth’s crust, on which we live, is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It is also known that the stability of the mountains is linked to the phenomenon of folding, for it was the folds that were to provide foundations for the reliefs that constitute the mountains.

Geologists tell that the radius of the Earth is about 6,035 km and the crust on which we live is very thin, ranging from two to thirty five km. Since the crust is thin, it has a high possibility of shaking. Mountains act like stakes or tent pegs that hold the earth’s crust and give it stability.

The Holy Qur’an contains exactly such a description:

“Have We not made the earth as a wide expanse, and the mountains as pegs?” (*Al-Naba*’78:6-7)

The word *awtaad* means stakes or pegs (like those used to anchor a tent); they are the deep foundations of geological folds. Dr. Frank Press, who was the President of the Academy of Sciences in the USA for 12 years and was the Science Advisor to former US President Jimmy Carter, illustrates the mountain in a wedg-shape and the mountain itself as a small part of the whole, whose root is deeply entrenched in the ground. According to him the mountains play an important role in stabilizing the crust of the earth.

The Holy Qur'an clearly mentions in perfect agreement with modern geological data, the function of the mountains in preventing the earth from shaking:

“And We have set on the earth mountains standing firm, lest it should shake with them.”

(Al-Anbyia 21:31)

Barrier between Sweet and Salt Waters

Almighty Allah says: “It is He Who has let free the two bodies of flowing water: one pleasant and sweet, and the other salty and bitter; yet has He made a barrier between them, and a partition that is forbidden to be passed. (Al-Furqan 25:53)

In the Arabic text the word *barzakh* means a barrier or a partition. This barrier, however, is not a physical partition. The Arabic word *maraja* literally means ‘they both meet and mix with each other’.

Modern Science has discovered that in the places where two different seas meet, there is a barrier between them. This barrier divides the two seas so that each sea has its own temperature, salinity and density.

There is a slanted unseen water barrier between the two seas through which water from one sea passes to the other.

Male and Female in Plants

Botany states that every plant has a male and female gender. Even the plants that are unisexual have distinct elements of both male and female.

This phenomenon is mentioned in the Holy Qur'an as:

“‘And has sent down water from the sky.’ With it have We produced diverse pairs of plants each separate from the others.”(Tuaha 20:53)

Male and Female in Fruits

Almighty Allah says in the Holy Qur'an:

“And fruit of every kind He made in pairs, two and two.”(Al-Ra'ad 13:3)

The stage preceding fruit is the flower, which has male and female organs (stamens and ovules). Once pollen has been carried to the flower, they bear fruit, which in turn matures and frees its seed. All fruits therefore imply the existence of male and female organs; a fact that is mentioned in the Qur'an. In certain species, fruit can come from non-fertilized flowers (parthenocarpic fruit) e.g. bananas, certain types of pineapple, fig, orange, vine, etc. They also have definite sexual characteristics.

Making of Everything in Pairs

Almighty Allah says: “Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.” (Yaseen 36:36)

This verse lays emphasis on everything. Besides humans, animals, plants and fruits etc, it may also be referring to electricity in which the atoms consist of negatively – and positively – charged electrons and protons.

Lifestyle and Communication of Ants

Almighty Allah says: “And before Solomon were marshalled his hosts – of Jinns and men and birds, and they were all kept in order and ranks. “At length, when they came to a (lowly) valley of ants, one of the ants said: ‘O ants, get into your residences, lest Solomon and his crowds crush you (under foot) without knowing it.’” (Al-Namal 27:17-18)

In recent time, research has shown that the animals or insects whose lifestyle is closest in resemblance to the lifestyle of human beings are the ants. This can be seen from the findings regarding ants. They include (a) Once in a while they meet among themselves to have a ‘chat’ and (b) They have an advanced method of communication among themselves.

Healing Characteristic of Honey

The bee assimilates juices of various kinds of flowers and fruit and forms honey within its body, which it stores in its cells of wax. Only a couple of centuries ago humans came to know that honey comes from the belly of the bee. But this fact was mentioned in the Qur’an 1,400 years ago in the following verse:

“There issues from within their bodies a drink of varying colours, wherein is healing for men.”

(Al-Nahal 16:69)

We are only now aware that honey has healing properties and is also a mild antiseptic. The knowledge contained in the Qur'an regarding honey, its origin and properties, was discovered centuries after its revelation.

Blood Circulation and Milk

The Holy Qur'an was revealed 600 years before the Muslim scientist Ibn Nafees described the circulation of the blood and 1,000 years before William Harvey brought this understanding to the Western world. Roughly thirteen centuries before it was known what happens in the intestines to ensure that organs are nourished by the process of digestive absorption, a verse in the Holy Qur'an described the source of the constituents of milk, in conformity with these notions.

Certain substances from the contents of the intestines enter into the vessels of the intestinal wall itself, and these substances are transported by the blood stream to the various organs.

This physiological concept must be fully appreciated by understanding the following verses of the Qur'an:

“And verily in cattle there is a lesson for you. We give you to drink of what is inside their bodies, coming from a conjunction between the contents of the intestine and the blood, a milk pure and pleasant for those who drink it.”(Al-Nahal 16:66)

The Qur'anic description of the production of milk in cattle is strikingly similar to what modern physiology has discovered in recent times.

Embryology

The Holy Qur'an says: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, Who created – Created man, out of a (mere) clot of congealed blood."

(Al-Alaq 96:1-2)

The Arabic word *alaq*, besides meaning a congealed clot of blood, also means something that clings, a leech-like substance.

Dr. Keith Moore studied the initial stage of the embryo under a very powerful microscope and compared what he observed with the diagram of a leech. He was astonished at the striking resemblance between the two! In the same manner, he acquired more information on embryology, which was previously not known to him, from the Qur'an. In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Dr. Moore said, "It has been a great pleasure for me to help clarify statements in the Qur'an about human development. It is clear to me that these statements must have come to Muhammad from God or Allah, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God or Allah".

Dr. Joe Leigh Simpson, Chairman of the Department of Obstetrics and Gynaecology, at the Baylor College of Medicine, Houston, U.S.A., proclaims: "... sayings of Muhammad (ﷺ), could not have been obtained on the basis of the scientific knowledge that was available at the time of the writer (implying in the 7th century). It follows that not only is

there no conflict between genetics and religion (implying Islam) but in fact religion (Islam) may guide science by adding revelation to some of the traditional scientific approaches . . . there exist statements in the Qur'an shown centuries later to be valid which support knowledge in the Qur'an having been derived from God."

Protection of Foetus by Three Veils

The Holy Qur'an says: "He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness." (Al-Zumar 39:6)

According to Prof. Keith Moore, these three veils of darkness in the Qur'an refer to: (i) interior abdominal wall of the mother (ii) the uterine wall (iii) the amnio-chorionic membrane.

Embryological Stages

The Holy Qur'an says: "Man We did create from a essence (of clay); then We placed him as (a drop of) sperm in a place of rest, firmly fixed; then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. so blessed be Allah, the Best to create!" (Al-Mominun 23:12-14)

In this verse Almighty Allah states that man is created from a small quantity of liquid which is placed in a place of rest, firmly fixed (well established or lodged).

This small quantity of fluid is made into *alaqah*, meaning something which clings. It also means a leech-like substance. Both descriptions are

scientifically acceptable as in the very early stages, the foetus clings to the wall and also appears to resemble the leech in shape. It also behaves like a leech (blood sucker) and acquires its blood supply from the mother through the placenta. The third meaning of the word *alaqah* is a blood clot. During the third and fourth week of pregnancy, the blood clots within closed vessels, hence the embryo acquires the appearance of a blood clot in addition to acquiring the appearance of a leech.

The *alaqah* is transformed into *mudghah* which means 'something that is chewed (having teeth marks)' and also something that is sticky and small which can be put in the mouth like gum. Both these explanations are scientifically correct and proven. This *mudghah* is transformed into bones (*izâm*). The bones are clothed with intact flesh or muscles (*lahm*). Then Allah makes it into another creature.

Prof. Marshall Johnson who is one of the leading scientists in the USA, and is the head of the Department of Anatomy and Director of the Daniel Institute at the Thomas Jefferson University in Philadelphia in the USA, was asked to comment on the verses of the Qur'an dealing with embryology. At first he said that the verses of the Qur'an describing the embryological stages cannot be a coincidence. It was probable that Muhammad (ﷺ) had a powerful microscope. On being reminded that the Holy Qur'an was revealed 1400 years ago, and microscopes were invented many centuries after the time of Prophet Muhammad (ﷺ), Prof. Johnson laughed and admitted that the first microscope invented could not magnify

more than 10 times and could not show a clear picture. Later he said: "I see nothing here in conflict with the concept that Divine intervention was involved when Muhammad (ﷺ) recited the Qur'an."

Embryological stages of human development have also been described in the following verses:

"Was he not a drop of sperm emitted (in lowly form)? Then did he become a clinging clot; then did (Allah) make and fashion (him) in due proportion..."

(Al-Qiyamah 75:37-39)

Fingerprints

Almighty Allah says in the Holy Qur'an: "Does man imagine that We will not be able to bring his bones together again? Yes indeed; We have the power to remould even his finger-tips." (Al-Qiyamah 75:3-4)

The Holy Qur'an, speaks specifically about fingertips while speaking about determination of the identity of the individual. In 1880, fingerprinting became the scientific method of identification, after research done by Sir Francis Golt. No two persons in the world can ever have exactly the same fingerprint pattern, not even identical twins.

Conclusion

Indeed, the scientific accuracy of the Qur'anic verses confirm the Qur'an's open declaration.

"Soon will We show them Our Signs in the (farthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth it is not enough that your Lord does witness all things?" (Al-Fussilat 41:53)

The Holy Qur'an invites all humans to reflect on the Creation of this universe in the verse:

“Behold! In the creation of the heavens and the earth, and the alternation of Night and Day – there are indeed Signs for men of understanding.”

(Aal-e-Imran 3:190)

The scientific evidences of the Qur'an clearly prove its Divine origin. No human could have produced a book, fourteen hundred years ago, that would contain such profound scientific facts. The Qur'an, however, is not a book of Science but a book of 'Signs'. These signs invite Man to realize the purpose of his existence on earth, and to live in harmony with Nature. The Qur'an is truly a message from Allah, the Creator and Sustainer of the universe.

Several books have been written on the subject of Qur'an and modern science and further research in this field is on. Inshallah, this research will help mankind to come closer to the Word of the Almighty.

The Qur'an contains a complete programme of life for the individual and society. Alhamdulillah (Praise be to Allah), the Qur'anic way of life is far superior to the 'isms' that modern man has invented out of sheer ignorance. Who can give better guidance than the Creator Himself?

(Note: This article is the summarized and edited version of the booklet “The Qur'an and Modern Science, Compatible or incompatible?” By Dr Zakir Naik available on webmaster@irf.net)

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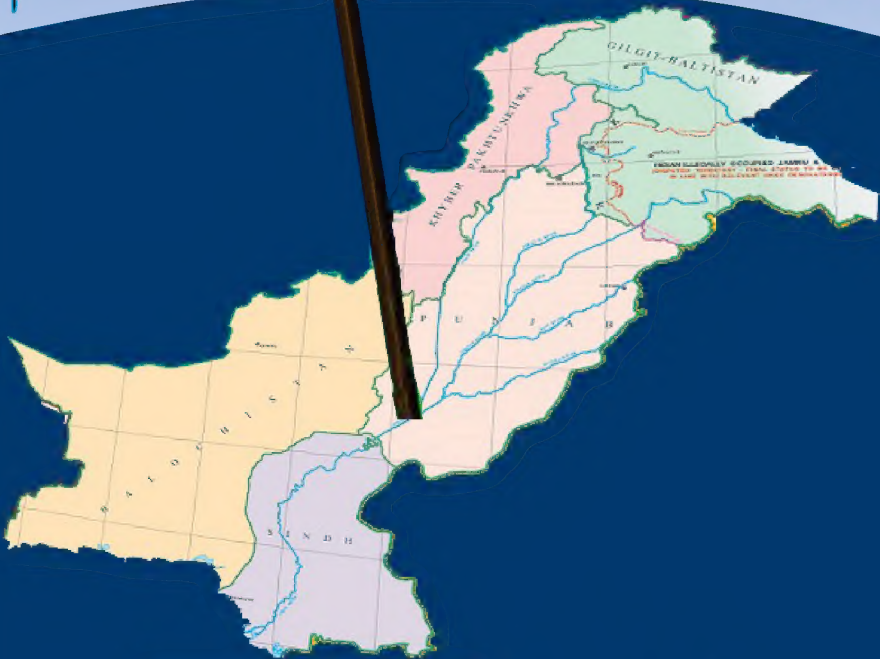
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